

THE  
TRIALL OF THE  
PROTESTANT  
PRIVATE SPIRIT.

V V H E R E I N

*Their Doctrine, making the sayd Spirit the sole  
ground & meanes of their Belief, is confuted.*

By { Authority of Holy Scripture.  
Testimonies of auncient Fathers;  
Evidence of Reason, drawne from the Grounds of  
Faith,  
Absurdity of consequences following vpon it, against  
all Faith, Religion, and Reason.

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The Second Part, which is Doctrinall.

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W R I T T E N

By I. S. of the Society of I E S V S.



Ezech. 23. verf. 3.

*Ue Prophetis insipientibus, qui sequuntur Spiritum suum, & nihil  
vident.*

Woe to the foolish Prophets, who follow their owne Spirit,  
and see nothing.

Permissu Superiorum. M. DC. XXX.

Tertullian. de præscript. cap. 4.

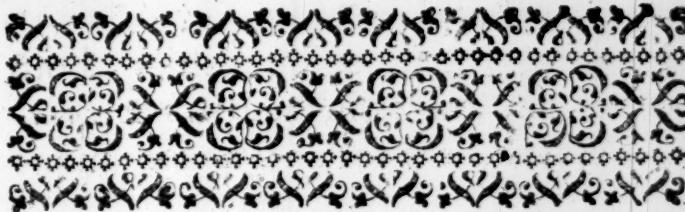
*Qui lupi rapaces nissensus & Spiritus subdoli ad infestandum gregem in rinfecus delitescentes?*

Who are rauenous wölues , but deceitfull Spirits and  
senses, lyng close to molest the flocke of Christ?

Caluin. in 1. Ioan. 4.1.

*Muli falsi doctores titulum Spiritus mentiuntur. Insurgunt multi fanatici qui se temere iactant Spiritu Dei præditos esse. Loquuntur priuato suo nomine , prodeunt priuato suo nomine , proferunt ex proprio sensu.*

Many false Doctours do feigne the title of the Spirite.  
Many mad men do rashly boast that they haue the  
spirit of God. They speake in their owne name, they  
go out in their owne name , and they vtter what  
they say in their owne name.



TO THE  
CHRISTIAN  
READER.



OV RTE OVS REA-  
DER,

This second Part of the  
Protestant *Priuate Spirit*,  
like a nevv-borne Infant, is at length,  
after long trauaile, come to light. I may  
iustly terme it an *Agrippa*, because it  
vvas hardly brought forth. It caused  
many great, and long gripings in the  
Mothers vrombe, in the *Conception* and

TO THE READER.

Framing , but passed difficulties , both greater and longer, in the *Byrth & Prin-*  
*ting* ( so hard it is for an *Israelite* among  
the *Ægyptians* to conceaue & beare such  
Infants. ) It vvas in danger to haue byn  
stifled vnder Midvviues hands : one vwas  
long sought for , hardly obteyned, and  
farre fetched ; and yet as a stranger , not  
so skillfull , but that many errours are  
committēd. If therefore it come to thy  
vievv maimed & imperfect , blame not  
the *Authour* , excuse the *Printer*.

Thou vvilt meruaile hovv this second  
Part gets birth and breath , and comes to  
light before the first . The reason is this:  
like to tywo *Tvvins* they strugled in the  
birth , and passing the hands of diuers  
Midvviues , this fell to the lott of one  
more ready and skillfull , and so got the  
precedence of *Birth-right* ; vvhich yet in  
part vvas its due , as being first formed &  
composed , and that before the other vvas

in-

## TO THE READER.

intended. For supposing the Aduersary  
as common & knovvne , to vvit the *Pri-  
uate Spirit* , vwithout discussing the quar-  
rell , it assaulted him at the first , and so  
aymed to vround Heresy in the head .

But vherfore then is this called the  
second , the other the first Part ? Because  
the matter or subiect so requires , this be-  
ing a Confutation of the *Priuate Spirit* ,  
the ground of all Protestancy ; the other ...  
a Proofe , or declaration , that the same  
*Spirit* is such a Ground to the Protestats :  
vwhich at the first supposed , vwas after-  
vvard thought fit to be at large proued ;  
that therby it may appeare , that this *Pri-  
uate Spirit* is by the sayd Protestant Do-  
ctrine , made not only a Ground , but a  
sole and ywhole Ground of their *Fayth*  
and *Religion* ; yea that all other true *Gro-  
unds* are for that end by them neglected ,  
and reieeted . Whiche proofe of being a  
Ground ( the order of Doctrine so requi-

TO THE READER.

ring ) because it is precedent to the re-  
prooфе of the same ; therefore the other  
Part , though later composed and diuulg-  
ed, claimes the title of the first , & this ,  
of the second Part.

In the meane time, if this, thus hardly  
brought forth , and thus fvvadled in the  
cloutes of many imperfections both of  
pen and print, may giue thee Content ; &  
thy Content giue Vente ; and the Vente  
help on to the birth of the other ; my hope  
shalbe , that as this Part may satisfy thee  
in the disprooфе of this supposed false  
Ground : so the other vwill more satisfy ,  
first in the proofe of the true *Grounds* as-  
signed by Catholikes ; next in the con-  
tempt of the same *Grounds* vsed by Pro-  
testants , and that for the establishing of  
their false *Ground*, vwhich in the first Part  
is fully performed.

Of vwhich if eyther the one , or both  
may ground, or cōfirme thee in the *Truth*

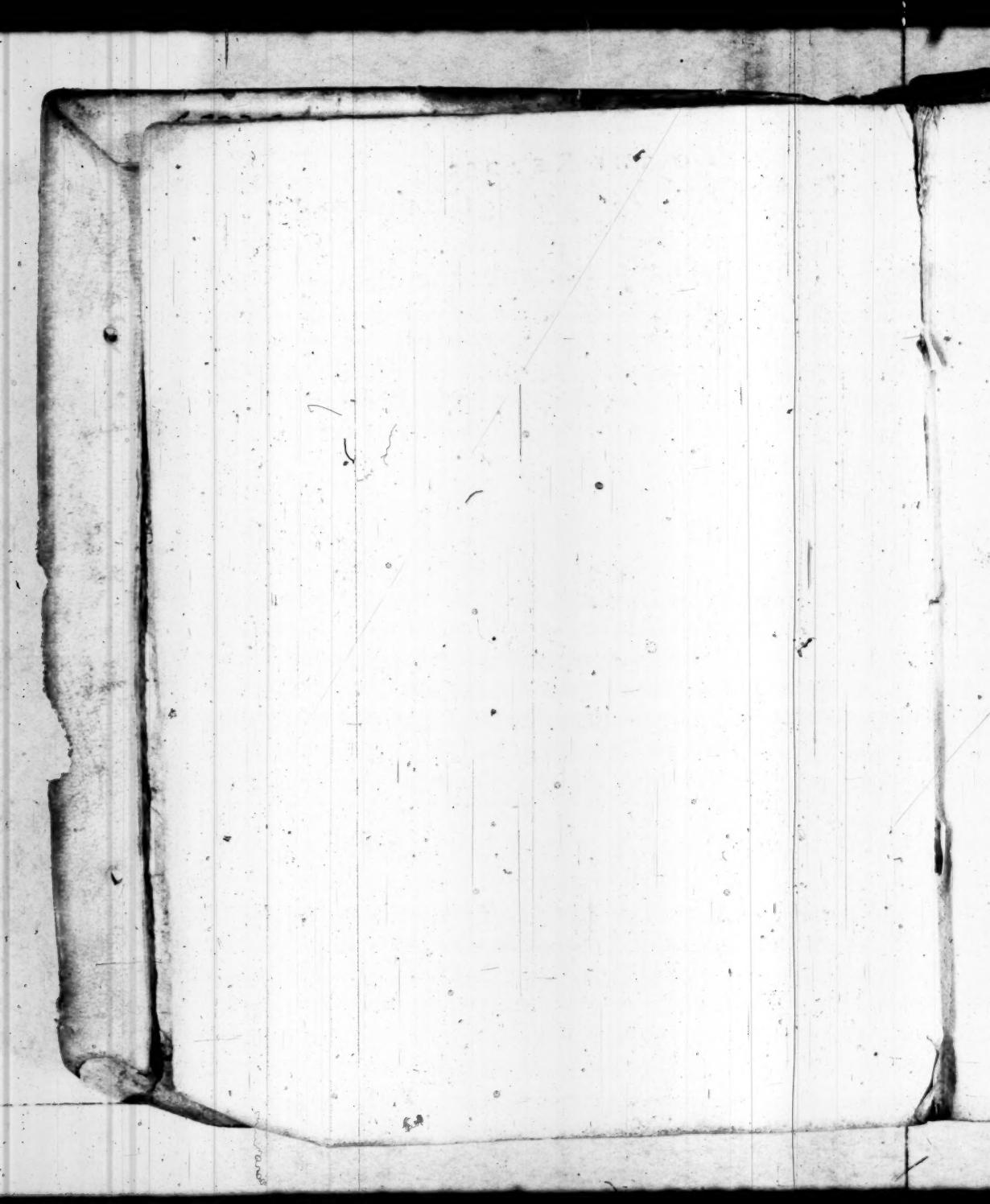
&

I O T H E R E A D E R .

& true Grcunds of Truth ; this thy good  
shalbe the fruite, I desire, of my paynes ;  
and my paynes shall thinke themselues,  
at thy hands , sufficiently requited , by  
thy good prayers ; vwhich I desyre for  
my selfe , and further endeauours ; all to  
the Honour of God, and good of his ho-  
ly Church.



THE





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CERTAINE

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CERTAINE  
CONSIDERATIONS  
OF SIX MEANES  
NECESSARY TO ATTAINE  
FAITH,

All wanting in the Protestants, and suppressed by their doctrine of the Private Spirit.

CHAP. I.

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*Of these six meanes, which they be.*

SECT. I.



HOUGH, according to S. Hierome<sup>Hierome</sup>, *Hereses ad originem revocare, refutare est*: To reduce heresies to their origin, is to refute them, that is, to shew not only the tyme when they did begin, but also the head, or fountaine from whence they did spring, is a sufficient proove, both of their nouelty and falsity; & so to haue shewed the *Private Spirit* to haue beene the origin, & Mother which hath begot all late heresies.

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PART. 2. *The priuate Spirit confuted.* CHAP. I.

heresies, which as a brood of such a Damme, haue descended from her (which in the first Part is fully performed) is a sufficient proofe that the same heresies are degenerate from all diuine Verity, and are as so many poisoned stremes descended from an infected fountaine. And though all Sect-masters, who disclaime & delude the vseual receaued grounds of Christian religio, such as are, Scripture, Tradition, Church, Councils, Sea Apostolike, and Fathers, and appeale every man to his owne *Priuate Spirit*, do make this their Spirit the origē of their sayth (which also in the former part is, I hope sufficiently and copiouly conuinced, that the chiefe and prime Protestants before cited, haue done) might suffice to conuince their doctrine offalsity, for that it is descended frō a Mother of such impiety: Though (I say) this, that hath beene thus proued, might be a sufficient motiue to breed a dislike of this *Priuate Spirit*, and of the doctrine spr̄nging from it; yet because, that out of it all sorts and sects of heresies, especially lately engendred, haue issued as so many vipers out of a dunghill: and because the confutation of it is the confutation of all heresies in their origin, and as it were a bruising of all late nouell opinions in the head, or a strangling of them togeather wiith their Mother in her wombe, (for to proue the fountaine to be poisoned, is to proue the streme to be infected, and to conuince the Mother of adultery, is to proue the child liable to bastardy;) it is a worke profitable, and (I hope) worth the labour to descend into a particular confutation of this *Priuate Spirit*, and by speciaall and seuerall kindes of arguments (such as are the authority of holy Scripture, the testimonies of auncient Fathers, the principles of holy Fayth, the evidency of solid reason, & the absurdities both doctrinall and practicall that ensue vpon it, and the fruits and effects which haue been produced by it) to lay open the deformity, falsity, and impiety of this *Priuate spirit*, and to shew the inconueniences, absurdities, and blasphemies which ensue vpon the making it the whole ground of Fayth, the sole interpreter of Scripture, and the only iudge of all controuersies of Faith & Religion, which (as is before in the former part shewed) all Protestants haue done,

*Six meanes necessary to attaine faith.*

3 S E C T. II.

done, and yet do .

For the better performance of which vndertaken taske, and the more, both orderly to proceed , and more clearely to vnderstand the same , as in the former part we proued six groundes of Christian and Catholike fayth, vpon which it is built ; and shewed, that as the Catholikes do imbrace them all, the Protestants do reject and delude them all : so it will not be amisse in this part, first (before we enter the particuler confutation) to propose to the iudicious Readers consideratio, also six helps or meanes, by which ordinarily God vseth to worke true & Catholicke fayth, in the hart of ebery true beleeuuer ; and to shew that, as they are all, and every one of them concurring to the true fayth of euery Catholik, so they are all wanting to all sortes of Protestants , and to their faith and religion, whereby both Catholikes & Protestants may discerne, as well by what kind of causes and meanes true Fayth is produced , as vpon how solid a groûd and foundation the same is builded ; and so al may the better be enabled to iudge whether of the two Religions, that is , Catholike or Protestant, be not only more solidly groûded, but also more diuinely produced .

*Six meanes  
or helps to  
attaine faith*

For which we may note , that as these six Meanes or helps are necessary to Fayth, so three of them are necessary in respect of the *Obiect* belieued , and three in respect of the *Subiect* belieuing . In respect of the *Obiect*, the first is the *Materiall obiect*, or articles to be belieued , which as they are supernaturall, and aboue the capacity of our vnderstanding, so are they to reason not euident and cleare, but obscure , both in their verity that they are true, and in their reuelation, that they are reuealed by God , and therefore are by fayth , for the authority of God affirming, belieued . And these are the B . Trinity, the Incarnation, Resurrection, Transubstantiation, Iustification , Glorification, and the rest which we believe .

*1. The materiallobiect  
what we do  
believe.*

The second meane is the *Formall Obiect*, or motiue why we believe, which is the prime verity, reuelation, or testimony of God, who, as he hath reuealed all mysteries that we are to believe, and as we are to believe them , because

*2. The for-  
mall obiect  
or reuelatio-  
n why we be-  
lieve.*

PART. 2. 4    *The priuate Spirit confuted.* CHAP. I.

God hath reuealed them; so did he at the first reueale them all to the Prophets, and Apostles, from whome we are to receave by Scripture, or Tradition all reuelations of all mysteries of Fayth, whatsoeuer are by any, till the worlds end, believed, without expectance of new reuelations, by any new spirit; for so did Christ himselfe make knowne to the Apostles, (a) All which he heard of his Father &c. And therupon

- (a) *Ioan. 15.* the Apostles (b) are comanded to preach the Ghospell to all creatures.  
15. And all faithfull are sayd (c) to be buil'd vpon the foundation of the  
(b) *Mat. 16.* Prophets and Apostles, that is, vpon the reuelations made by  
15. Christ vnto them, and by them deliuering by (d) Scripture, or  
(c) *Eph. 2. 10*  
(d) *2. Thes. 2.* tradition to vs.

14. The third Meane is the *Proponent cause*; or condition necessarily required to our beliefe, which, as an infallible rule 3. The pro- and iudge, is immediatly to propose to vs the verity, & cer- ponent cause tainty, both of the articles reuealed, and of the reuelation of declaring them; for as the articles are aboue our capacity, and the re- the certainty of what, as the Scripture, and Tradition are not only hard & obscure, and why we believe. but also mute, and vnable either to explicate themselues, or expresse to vs the resolution of al doubts which may arise: therefore some Judge, or Proponent cause in respect of vs, is necessary, which must be not only infallible, and vniuersall in it selfe, and able without errore to satisfy all doubts, but also knowne and visible vnto vs, that by it we may know the verity of all, both articles, and reuelation, as also Scripture, & Tradition: which proponent cause except God had prouided and left vs, he had left vs destitute of a necessary meanes to sayth, which is to deliuere and declare to vs what God hath reuealed, and so had not prouided vs sufficient helps to attaine to the certainty of beliefe: And this is the authority of the Church of God, or the Spouse of Christ, as afterwards shall be proued. And thus, are necessary in respect of the obiect, 1. the *Materiall obiect*, what we believe. 2. the *Formal obiect*, why we believe, 3. the *Proponent cause*, to assure vs of the verity both of what, & why we beliefe. In respect of the subiect, who belieues, are also necessary other three helpe: First, a *Speculatiue judgement* of the probability of fayth.

14 Credible Testimo- nies to con- uince the Vnderstan- ding, of the probability of fayth.

In respect of the subiect, who belieues, are also necessary other three helpe: First, a *Speculatiue judgement* of the Vnder-

Six meanes necessary to attaine faith : 5 SECT. 1.

Understanding, grounded vpon credible Testimonyes and probable reasons of perswations, which doe make appeare evident to mans natural iudgmēt, that this faith is credible, and worthy of beliefe, and prudently may be accepted as more credible, & more worthy of beliefe, then any other of Pagans, Iewes, or Heretikes whatsoeuer, though it be not as yet for these reasons believed as true. These evident testimonyes of credibility (which according to diuers dispositions, doe diuerſly moue, and perswade ſome of them one person, and ſome another, and which are only humane not diuine, and leauie as yet an impression only of evident credibility, not of diuine verity) as they are in Scripture required, (e) *Thy testimonies are made credible exceedingly*; so are they ordinarily to men of reaſon ſo neceſſary to their conuerſion, that the Will, which is not moued but with reaſon, or ſhew of reaſon (for *nihil volitum niſi pracognitum*) cannot giue conſent to any Verity of faſth, except it firſt be perſwaded by ſome direcſion of theſe motiues of credibility. Wherupon ordinarily thoſe who are conuerted from infidelity to Christianity without ſome one or other of theſe motiues, may be ſayd to be too credulous; for *qui cito credit levius eſt corde*, He that giueth credit quickly is light of hart; as on the contrary, they who are not moued by them ſufficiently propoſed, are *Stulti & tardi corde ad credendum*; Fooliſh and ſlow of hart to *Luc. 24. 25.* believe, and thereby are vñexcusable from finne; but they who with deſire and diligēce, with deuotion, humiliatiōn, and reſignation do endeauour, and duly doe enquire & ſeeke out the truthe of Religion, are by inuincible ignorance excused from all finne of poſitiue infidelity, vntill their underſtanding be conuinced by euident reaſons of perſwasion that the one religion is false, and damnable, the other true and infaſſible. Thus theſe reaſons of credibility are the firſt help or meaneſ in the ſubiect to il luſtrate the underſtanding and conuince it of the credibility of the things believed.

Secondly a pious motion, affection, or diſpoſition of the Will, which directed by the former motiues of credibility, and inspired by the ſpeciall guift of grace, either preuenting or iuulfed, doth firſt it ſelfe giue conſent, and ſubmit it ſelfe

PART. 2. 6 The Private Spirit confuted. CHAP. I.

The pious disposition  
of the will  
disposed by  
grace to  
give consent  
to the verity.

(f) Phi. 2. 13.  
(g) Ibid. 16.  
(h) Mar. 16.  
26.

(i) Act. 28.  
24.  
(\*) Matt. 13  
37.

The guift  
or habit of  
faith occur-  
ring to the  
act of assent  
or belief.

(k) Heb. 11.  
3.  
(l) Rom. 1.  
17.  
(m) Ibid.  
(n) Rom. 10.  
10.  
(o) Rom. 5. 1  
42.  
(p) Ioan. 13.  
24.

to obedience of fayth, then doth determinate the Vnderstanding to giue assent to the verity of the mysteries proposed. This pious disposition, first is supernaturall, proceeding frō the grace of God, (f) who workes in vs both to will, and to accomplish; (g) And begins in you a good worke, and so our first motion to fayth, is of grace. Seconly, it is free, proceeding from our free power and will, (h) He that beleueueth and is baptizēd, shall be saved, but he that belieueth not shall be condemned. And so our free will concurs also to fayth and saluation, or resists by incredulity to damnation. Thirdly, it is necessary to the conversion of the faithfull, & is the cause why some who haue slender (yet sufficient) motiues of credibiliyy, & weake motions of grace, are freely conuerted; whereas others, who haue stronger both motiues and motion, do obstinately resist & will not be conuerted, according to that: (i) Certaine belieued these things which were spoken (by Paul) certaine belieued not. And, (\*) How often would I gather togeather thy children, & thou wouldest not? And this is the second help, or meane working in the will.

The third, and last help, or meane in the Guift, or habit of Fayth, which 1. is a permanent guift, or quality produced by God, & infused into our Vnderstanding; 2. It doth enable and lighten the Vnderstanding (which otherwise of it selfe is as able to see and belieue the high mysteries of fayth, as the eye without light is to see colours) to giue assent, and beliefe to whatsoeuer articles are by holy Church proposed, as reuealed by God: (k) By fayth we understand, or belieue that God is. It is the beginning and first ground of saluation & iustification, by which we first know God. (l) The iustice of God is reuealed by fayth: by which we liue in God. (m) The iust liueth by fayth: and by which we are prepared to iustification. (n) With the hart we belieue vnto iustice: We are iustifyed by (o) fayth. It is sometimes both obtained before grace of iustification be had, and also kept, after that is lost: so that many haue this habit of fayth, who haue not the habit of Charity. (p) Many of the Pharisēs believed in him, but did not confess him. (q) If I should haue all fayth, and haue no Charity &c. It may be lost, & that only by infidelity, or refusing to belieue,

*Of the former meanes of Fayth.*

7 S E C T . 2 .

as it was in (r) Hymenaeus & Philetes, and in those (s) who erred  
from the fayth: (t) Made shipwracke about the fayth. (u) And fell  
from fayth.

(r) 1. Tim. 1.

20.

(t) 2. Tim. 2. 17

10.

(u) 1. Tim.

10. 19.

(u) Heb. 6. 5.

And thus it is lost in all Heretikes, whofall from fayth  
into heresy, and so loose their habit, by which in Baptisme  
they were enabled afterwards to believe truely. And these  
three, to wit, The credible testimony, to conuince the Vn-  
derstanding, to accept the articles as credible: The pious af-  
fection of the will, to encline the will to obedience of faith:  
And the guift or habit of Faith, to enable both Will and Vn-  
derstanding, to consent and assent to the diuine reuelations,  
are those which are required on the part of the Subject, or  
person who belieues.

*The order and necessity of the former meanes.*

S E C T . II .

T HE second Consideration may be, to ponder, first, The order  
the order and manner of proceeding. Secondly, the & manner  
necessity and efficacy of these six helpeſ or meanes of Fayth, of operatiō  
all as they are compared one with another; and all, as they of the six  
haue their operation in vs. And first, for the order, we may  
obſerue, that the maner which by God ordinarily is vſed, ac-  
cording to these meanes, to prepare and help an Infidell, or  
Heretike of discretiō, to his conuerſion to true fayth, is this:

1. Mans Vnderſtanding by reason of credibility, & motiues  
of perſuasion is induced and disposed to accept this fayth, as testimonies  
credible, and ſuch as in prudence may, and is before any o- perſuade .  
ther to be beleiuēd; and his iudgement by certayne markes,  
and ſigndes apparent and eaſy to every ones capacity, is per-  
ſwaded that this Churche and company of belieuerſ is rather  
then any other, the true Churche of Christ, by which he is to  
be directed in all particuleris of his beliefe . 2. He is directed  
by the Churcheſ authority, how to diſcerne betweene the  
verity and falſhood of thinges declared, and betweene cer-  
tainty of reuelation diuine, & illuſion diabolical. And by  
it is propoſed and declared to him what in particuler he is to  
believe as true, and what to condemne as falſe . 3. The wil chinceth the  
is will .

1. Credible  
means of  
fayth.

2. The chug-

ches autho-

rity propo-

seth .

P A R T . 2 . 8      *The priuate Spirit confuted . CHAP . I .*

is inclined by grace to subiect it selfe vnto obedience, in consenting to sayth, & to determine the vnderstanding to yield assent to sayth . 4. The guift, or habit of faith, is infused into the Vnderstanding, that it may yeild a firme , and infallible belief, or assent to the articles of sayth, thus made probably credible, by reasons of credibility, thus proposed by the Churches authority, and thus made of infallible verity , for the authority or testimony of God reuealing , and affirming them to be true . In which act of assent consisteth the essence, and perfection of diuine and supernaturall sayth :

How fayth  
is resolued  
*Dispositiue.*

*Directiue.*

*Effectiue.*

*Formaliter.*

By which is apparent both the manner, and order how ordinarily God workes true Fayth in euery Christian , by these meanes , and also how faith is resolued and grounded vpon euery one of these meanes in particular . For if we respect the disposing meanes by which we are prepared to accept of our fayth as credible , it dependes vpon the exterior motiues of credibility, and so our fayth is resolued into them *dispositiue* . If we respect the directing meanes, which propose and declare to vs in particular, what we are to belieue, our faith depends vpon the authority of the Church , and so it is resolued into it *directiue* . If we respect the efficient meanes by which it is wrought in vs , it depends vpon the guift, or habit of faith, and so is resolued into it *effectiue* . But if we respect the formall meanes , and finall resolution , why we doe belieue it, it depends vpon the diuine reuelatio of God, and so is resolued into it, *formaliter* , and *finaliter* . Of which the preparatiue meanes , that is, the Credible testimonies are precedent to faith, and leauie only an hymen perswasion of the credibility of the verityes . The *Directiue meanes* , that is, the Churches authority, is also precedent , exteriorly proposing what in particular, and why we are to belieue . The *Effectiue meanes* , that is, the habit of faith, doth interiourly concurre with the Will and Vnderstanding to the act of beliefe . And the *Formall motiue*, or *meanes*, that is, reuelation of God, is the formall, finall, and last resolution why we belieue infallibly such verityes to be true . So that if one aske, by what we are before prepared, and disposed to belieue the truth, it is by the credible testimonies ; if by what we are directed & guided

*The necessity of the former meanes.*

9 SEPT. 2:

guided to know the truth, it is by the Churches propositio; if by what we are assisted, and enabled to assent infallibly to this truth, it is by the habit of Faith; if for what, and why we doe actually, formally, and finally assent, & believe the same truth, it is for the reuelation of God. As therefore the Samaritans at the first were prepared by the womans relation (who told them, that surely it was the Messias who had told her all that she had done) to thinke it probable that he might be the Messias, and the woman was as it were a proponent, or propounding cause to them of him, (w) Many of (w) Iam. 4. the Samaritans believed in him, for the word of the woman, giving 39. testimony, that he told me all things whatsoever I haue done. But afterwards hauing heard and conuersed with our Sauiour himselfe for two dayes, they now sayd : (x) Not for thy saying (x) Vers. 43. O woman, do we believe, for our selues haue heard, and do know, that this is the Sauiour of the world indeed. So all Christians are first prepared by credible testimonies, & directed by Church authority, to the knowledge and certainty of that truth: but afterwards when the diuine reuelation it selfe, as the word of our Sauiour, is made knowne to them, then do they now (formally and finally) not for the testimonies of credibility, or Church proposition, but for the diuine reuelation it self, giue firme and infallible assent, and beliefe to the verityes or articles of fayth.

And thus Catholike fayth is that, which is for probable testimonies accepted as credible, by Church proposed as infallible, by an infused habit effected as supernaturall, by diuine verity reuealed as truth infallible, and necessary to be believed. This fayth is that, which is the beginning and ground of iustification, the way and gate to saluation: vpō Fayth. Effects of which the Church of Christ is founded, and is as the life and soule of it, which maketh vs members and partes of Christ's Church, we being by it, and Baptisme inserted into his mystical body, which maketh vs certainly & infallibly belieue, either exprely, or implicitē, all whatsoever articles of fayth God hath reuealed to his Church by his Apostles, which is a necessary meane, instrument, or dispositio to our iustification, and saluation; without which none are iustified, and

B

by

PART. 2. 10    *The Priuate Spirit confuted.*

CHAP. I.

by which, informed with charity, all are iustifyed : which is one, & entire fayth in all faithfull, who for one motiue, and by one proponent cause, do believe all one doctrine, which being one and entire, believe as they ought, eyther all arti-  
cles of fayth *explicite* or *implicite*, or none at all, which (by refusing to assent to any one article (in which is questioned the ground of all) is by infidelity lost to all : and to conclude which distinguiheth a Catholike from an Heretike, in that whosoeuer hath this fayth is a Catholike, and whosoeuer wants it, or looses it, is an Infidell, or Heretike, and so out of state of grace and salvation. And thus much for the order and maner of Gods working of fayth, by these meanes, in vs.

The necessity  
of these  
six meanes  
of Faith.

Secondly, for the necessity and efficacy of these meanes (though all and euery one in particular be ordinarily necessary to true and diuine supernaturall faith) the credible teitimonies, as exteriour motiues, to conuince our Vnderstanding, that it may prudently accept of this faith, as credible teitimonies and worthy of belief: the motion of grace, and habit of Of the pifayth, as interiour assistants, that the Will may not resift, but pioufly incline to consent, & determine the Vnderstanding to assent, and that the Vnderstanding may obediently yeild assent to the misteries of fayth: the materiall obiects, as those which we are to believe, and the formall, as that, why we are to believe; all which are absolutly necessary to make fayth credible, free, and supernaturall, and without them, all faith is but humane, false, or fained: yet in respect of vs, and of our certainty of belief, a proponent cause, and that infallible, which can be no other but the Churches authority, is most important and necessary. And first, that a proponent cause is needfull all grant, because faith (*y*) being by hearing, and hearing by the word of Christ, some preacher, or teacher is necessary, to propose, and teach vs what is to be believed by vs; for as fayth depends not vpon reason, but vpon authority, & that of God, affirming this, or that to be true, and commanding it to be believed; so this authority, thus affirming this verity, must be made knowne to vs, by some directing or proponent meanes, or els we cannot come to

(5) Rom. 10

17.

## The necessity of the former meanes.

11 SECT. 2.

to the knowledge of it . 2 . That this directing and proponent cause must be infallible, so that it cannot erre it selfe, nor propose to vs an error, or falsehood to be believed for a truth, is proued : for since God requires of vs a certainty & infallibility of fayth, and this our certainty must be had by some direction, and proposition, by which it is proposed & made knowne to vs, what we are certainly to belieue ; it must needs follow , that this Proponent cause must be certaine and infallible, or els our fayth directed and guided by it, cannot be certaine. Theince it followes , that they who admit a proponent cause (as the Protestants do their church) and yet do admit it to be fallible and subiect to errour (as all of them do their Church ) cannot haue any certaine and infallible fayth at all, as wanting a necessary, certaine, and infallible meanes to propose, and teach them this certaine and infallible fayth . which is confirmed by S . Augustine , who sayth, *That if Gods prouidence rule and gouerne humane matters, we may not despair, but that there is a certaine authority appointed by the same God, vpon which stayng our selues, as vpon a sure step, we may be lifted vp to God.*

Thirdly, this certaine & infallible proponent, or directing cause is Church-authority, which Church that it may infallibly direct vs, & we securely rely vpon it ; first, Iesus Christ selected, and made it , not only his inheritance, (a) Which he hath chosen ; (b) Or his house which he builded and gourned ; (c) Or his Temple of which hymselfe is Priest : (d) but also, his dearest spouse ; (e) VVhich he espoused to himselfe alone in fayth and truth ; (f) As a Virgin pure and unspotted, without corruption ; (g) Yea, as his owne body ; And one body with him ; (i) VVhich as head he nourisbeth, cherishest, and sanctifieth, making her glorious without spot ; (k) And which he hath purchased with his pretious bloud . Secondly, he priuiledged it first with his owne presence , promising to be (l) with it all dayes, euen to the consummation of the world . Next, with the presence of the Holy Ghost, (m) The spirit of truth that he may abide with you for ever ; (n) And shall not depart out of thy mouth, and out of the mou:th of thy seed , and out of the mouth of thy seeds seed for ever . And for what end ? (o) That he may teach you all thinges ; (p) That spirit of truth, shall teach you

Infallibility

*Aug. de vtil. credendi.*

Which is  
church pro-  
position.

(a) Psal. 32  
12

(b) Matt. 23  
1. 20. 20.

(c) 1. Cor. 13.  
16. 17. 19.

(d) Cant. 4. 8  
1. 1. 3. 19.

(e) Eze. 2.

(f) 2. Cor. 11.

2.

(g) Rom. 12.  
5. Eph. 4. 4

(i) Ephes. 5.  
25. 29.

(k) Act. 20.  
28.

(l) Mat. 28.  
20.

(m) Ioan. 14.  
16.

(n) Esa. 59.  
21.

(o) Ioan. 14.  
16.

(p) Ioan. 16.  
13.

PART. 2. 12      The priuate Spirit confuted.      CHAP. I.

all truth. Thirdly, he armed it with all power and authority; (q) To remit, or retaine all finnes, to bind or loose whatsoeuer is to be bound or loosed in earth or in heaven; (r) to correct & punish with the rod of correction; (s) To excommunicate and deliuere vnto Satan; (t) And to determine all questions, or contiouerfies, as it should seeme good to the Holy Ghost, and it. Fourthly, he establisched and confirmed it; (u) As the pillar and foundation of truth, that being in it selfe grounded in truth, and also grounding others in the same, it should stand so firmlye, (w) that the gates of hell shall not preuaile against it. Fifthly, he gaue to it commission and charge (x) to teach all nations, and to preach the Ghoſpell to all creatures. Sixtly, he gaue vs warrant and security, that we might safely heare and obey it; (y) He that heareth you, heareth me. Seaventhly, he gaue vs charge, and command by precept of obligation, that whatsoeuer (z) they shal ſay to you (speaking of the Scribes and Pharisees in Moyles chaire, but a fortiori, of the Pastours and Prelats in Peters Chaire) that doe you. Eightly, he threatens and terrifies vnder great punishment; firſt of danger, and of contempt of himſelte, by contemning it, (a) He that despiseth you, despiseth me. Secondly, of infidelity, and losſe of his fauour and grace; (b) He that will not heare the Church, let him be to thee as the Heathen, and the Publican. Thirddly, of hell and damnation for euer; (c) He that belieueth not, ſhalbe condemned.

All which doe proue, not only an authority, and that The church infallible in the Church to direct and teach vs; but also an that is, the obligation in vs to obey & submit our ſelues for fayth, to the pastours of direction and instruction of it. And leaſt any ſhould doubt of it.

this Church, what it is, the holy Ghost explices the meaning of our Sauiour, & tells vs, that it is; (d) Some Apostles, & ſome Prophets, and otherſome Euangelists, and otherſome Pastours and Doctours, to the conſumption of the Saints, vnto the worke of the miniftry, vnto the edifying of the body of Christ, vntill we meet all into the vnyt of Fayth. Which Pastours he will giue vs, accor-

(e) 1er. 3. 15 ding (e) to his owne hart, who ſhall feed vs with knowledge, & doctrine. And how ſhall they feed vs? by preaching and propoſing to vs the doctrine offayth; for as hearing is a neceſſary meaneſ to believing; (f) How ſhall they believe him, whome they haue not heard? by preaching, and propoſing what is to be

The necessity of the former meanes . 13 S E C T . 2 .

be believed by Church-pastours, is necessary to hearing, & so to belieuing ; (g) How shall they heare without a Preacher ? By (g) Rom. 10. which is apparently proued the necessity, and infallibility of 14. Church authority for a propounding and directing cause, in matters of fayth and Religion .

All which may be confirmed: First, by authority of ho-  
ly Fathers, among whome I will cyte S. Irenaeus, and S. Au-  
gustine for the rest. Irenaeus that learned Doctour, and holy  
Martyr , sayth : VVe ought not to seeke among others the truth ,  
which we may easily take and receave from the Church, seeing that  
the Apostles haue most fully layd vp in her , all thinges which are of Iren. lib. 3.  
truth, that every man that will , may take out of her the drinke of cap. 4.  
life . For iwhich those thinges that are of the Church , are with dili-  
gence to be loued, and the tradition of truth is to be receaved . S. Au-  
gustine sayth : The truth of the Scripture is holden of vs, when we Aug. lib. 1.  
do that which pleasest the vniuersall, or whole Church, the which is cont. Crescō.  
commended by the authority of the Scriptures themselues , that, be-  
cause the Holy Scriptures cannot deceave , whosoeuer feareth to be  
deceaved with the obscurity of this question, let him require the iud-  
gement of the Church, which without any ambiguity, the holy Scrip-  
ture doth demonstrate . In which is affirmed: First, that all  
truth is left by the Apostles in the Church, not in Scripture  
only . Secondly, that the same truth is to be learned and re-  
ceaved of all by the sayd Church . Thirdly , that the truth  
thus receaved, is most true, and is to be loued, and followed  
of all . See more of the Fathers aboue in the first part , to  
whome I add a confirmation out of Luther, against himselfe,  
and his followers, who sayth, that , The Church neither can , Luth. de anti.  
nor ought to teach errors, no not in the least thinges, since God is the Eccl. tom. 7.  
mouth of the Church , and as God cannot lye , so neither can the fol. 562. Ger.  
Church . 2 . part . 10 . 40 .

Secondly, by Reason; for since of all the rest of the means  
and rules also of fayth, there may be, and often is question &  
doubt, as for example, of the articles which be true, which  
not ; of reuelation which is reuelation of God ; & which an  
illusion of the enemy ; of the motion of the spirit, which is  
of God, which of nature, & which of Sathan ; of the inclina-  
tion of the Will, which is a pious disposition, and which an

illuding affectation ; of tradition, which is diuine, Apostolical or Ecclesiastical, which not ; of Scripture, which is true, which false ; of true, which is the incorrupted translation, which corrupted ; of the incorrupted translation, which is the true sense, which is false ; and of the true sense, which is to be believed as fundamentall, and necessary, which is not to be believed as fundamentall, but only voluntary. Of all which, since, I say, there euer hath beeene, and now is great question & contentio, some infallible directing judge, & propounding cause is a necessary meane, to end these & all like controuersies, and to settle and resolute vs in the assured certainty of the one or other, or els will the contention be euer endlesse, and we in our opinions restlesse. Among which seeing no other can be assigned but the Church, and that God hath giuen so large commission, and priuilege for that end to it, as we haue produced ; it remaines that the Church and Church authority, is, of all necessary meanes of fayth, the most necessary for vs, to settle and satisfy vs, in the certainty of our diuine fayth. And thus much of the order & necessity of these six meanes, and chiefly of Church-proposition, or the Proponent cause.

*How the Protestants want all these six meanes  
of Fayth.*

S E C T. III.

The Protestants want  
all the mea-  
nes offaith.

Externall.

Eternall.

Internall.

**T**H E third Consideration, is to reflect how that of all these six meanes necessary to diuine fayth, the Protestants haue not any one, but are defective in all. These meanes are either External as the credible testimonies, which by evidence of reason conuinceth that such a faith is credible, and may prudently be believed, and Church proposition, which by the credit of authority, assures, that the same is true, and is to be believed, both which are externall to the person believing ; or Eternall, as the articles which are believed, and the reuelation why they are believed, both which are of eternal verity and certainty ; or Internal, as the pious disposition of the will by grace preuent, and the actuall

*Protestants want all the former meanes.* 15 SECT. 3.

Euall assent to fayth in the Vnderstanding, by the infused  
guift of Fayth, both which grace and guift, do operate and  
cooperate to the act of diuine, supernaturall, and catholike  
fayth: That these, I say, all and euery one of these meanes  
are wanting in Protestants to their fayth & beliefe, I proue.

And first, that they want all testimonies of credibillity,  
which may perswade any man prudently to accept of their Protestants  
fayth, we may suppose, and note, that these testimonies, or want credi-  
motives are of three sortes. 1. such as may perswade Iewes, bletestimo-  
and Gentils to become Christians. 2. such as may confirme nies, which  
Catholikes to continue Christians. 3. such as may induce are such as  
Heretikes to returne to be Catholikes. Of the first sort are either may.  
many alleaged, by ancient Fathers *Dionysius Areopagita*, *Iusti-* 1. Confirme  
*Martyr*, *Clemens alexandrinus*, *Tertullian*, *Cyprian*, *Lactan-* Pagans, &  
*tius*, *Chrysostome*, & *Augustine*, against the Gentils, all cited & these are,  
proued by (b) *Valentia*. As for exâple in respect of Christ, the (b) *Valentia*  
dignity of his person, the efficacy of his preaching, the ve- tom. 3. dif. 1.  
rity of his predictions, and the vertue of his miracles. In res- q. 4. art. 4.  
pect of Christian doctrine, the manner of the propagation of pag. 87. &c.  
it, not by power, eloquence, nobility, or liberty, but by the  
simplicity of simple, poore, and vnlearned mens preaching, In respect  
and that to a faith aboue reason, & contrary to the inclina- of Christ,  
tion of flesh, and bloud. The confirmation of it by miracles, Of Christia  
martyrdome, prophecies, sanctity of doctrine, and order of doctrine.  
discipline; the opposition of it by the violence, and persecu-  
tion of Iewes and Pagans, and by the eloquence, & reasons Of holy  
of Rethoricians, and Philosophers, all in vaine. In respect Scripture.  
of the Scripture, the antiquity of it, as extant before any  
writings of any Philosophers, & the consonancy of it, in the Of Christia  
agreement of the old testament with the new, and of both Professours.  
in themselues. In respect of the Professours, their excellent 2. Or may  
wit, eloquence, learning, and vertue in it, their conuerstions confirme  
from infidelity to it, their wonderfull constancy, and fortitude  
in defending, and dying for it. All which haue beeene such as are,  
vrged as strong motiues, against Gentils to conuert them to  
it. Of the second sort which may confirme Catholikes, or Aug. lib. cont.  
such as confirmed S. Augustine in his catholike beliefe against epist. Funda.  
the Maniches, which he recites to haue beeene, 1. the consent cap. 4.  
of

PART. 2. 16 The priuate Spirit confuted. CHAP. 1.

Consent. of people and Nations. 2. Authority begun by miracles, nourished by Authority. hope, increased by charity, and confirmed by antiquity. 3. The Succession. confession of Priests from the seate of Peter, to the then present Bishop of Nine Ca- Rome. 4. The name of Catholike, never vsurped by Heretikes, spe- tholike. king to strangers, but vsually attributed by them to Catholikes: all which did justly keep me (tayth he) in the boosome of the Catholike Church.

(\*) Aug. de  
vnit. Eccl. c.  
7. tom. 7.  
Conuincione 2. that is, 1. Vnity of the present Church with the ancient in  
in Psalm, 30. doctrine, and vnity of the partes with the head by fayth, &  
12. vnity among themselves by charity, and to their Pastour by  
obedience. 2. Sanctity of doctrine, which induceth sinners to  
holinesse, and conuerts Infidells to christianity; and sanctity  
of persons, who exercise good workes of piety, & confirme  
their doctrine and holiness by miracles and prophecies. 3.  
Vniuersality, in name by which it is called Catholike. In place

3. Or may  
reduce He-  
retikes, such  
as are,  
Vnity.  
Sanctity.  
Vniuersality  
Succession.

by being or hauing been extended, in preaching, or profes-  
sing to all or most Nations, at the least successiuely. In tyme,  
by being ancient in beginning from the Apostles, and con-  
stant in continuing from them vntill this present, against al  
persecution of Gentils, Iewes, or Pagans. 4. Succession of  
Pastours and Prelats, who by lawfull succession from some  
Apostolicall sea, or from some who haue authority from it,  
and by lawfull ordination from them who are lawfully or-  
deined, can deriuere their succession and ordination from the  
Apostles. These are markes and testimonies, which distin-  
guish the true Church of Christ from al conuenticles of He-  
retikes, & do conuince euidently that to be the true church  
where they are to be found, and that to be false, where they  
are wanting.

Which supposed, it is to be proued. First, that the Pro-  
testants want all these testimonies of credibility, which  
should make evident the credibility of their fayth, and reli-  
gion, either to Pagans to conuert them, or to Heretikes to  
reduce them, or to their owne followers to confirme them.  
And first, because it will be to tedious to touch every one in  
particular,

*Protestants want all the six former meanes* &c. 17 SECT. 3.

particular, we will select the most principall; and for the first sort, which may conuert Pagas, it is certaine, that whatsoeuer of the former motiues the Protestants can alleadge, uer Pagans either concerning Christ his doctrine, his Scripture, or his Professours, to proue Christian Religion credible to a Pagas, they receaued them all from vs, and our Church; (from which they haue receaued what they haue, either of Christ, of Scripture, of Sacraments, of Christian religion in generall) therefore what these proue or confirme, they proue & confirme our Church and doctrine, not theirs.

For the first of the rest, if we seeke Vnity of doctrine, among them it is not to be found. They haue not Vnity, either with the Primitiue Church, and Fathers, whose doctrine they reiect in free Will, Merit, Iustification, Prayer to Saints, and most points now in controuersy, as in the first part is at large proued; nor with any head, or supreme Gouvernour, of which sort they admit none on earth, but disclaime all supremacy in any person whatsoeuer for matter ecclesiastical; nor yet among themselues, who are diuided into many diuisions and subdiuisions of Sects and Heresies, that long agoe the number exceeded a hundred, & now are so many, that they cannot be numbred. In all which as they want all Vnity, so they want all meanes to settle any Vnity, in that they admit no iudge to decide any controuersy, and to silence any persons contentious. If we seeke for Sanctity of Sanctity, either of doctrine, or of persons, by holynesse of life or miracles, it is not to be expected among them; for their doctrine (which is for example, that every motion, though naturall, of concupisence is sinne, as well without, as with consent, that all workes, though the best, are sinne, that no good Workes doe merit, that no Justice is inherent, but imputatiue, that only Fayth iustifies, that the Commandements are impossible, that Man hath not Free-will, that God ordaines, and creates Men to saluation or damnation, without respect to their endeauerour or workes;) This doctrine I say, is a speciall retractiue to detaine any man from attaining to any sanctity and perfection of life, as impossible and not in his power. For any kind of Miracles, they are so Of miracles destitute

PART. 2. 18 *The priuate spirit confuted*, CHAP. I.

destitute of them, to confirme their new doctrine, that they disclaime all; and because they haue none, they affirme that none are now wrought, or if any be wrought, that they are false, feygned, or diabolicall. For Holinesse of life, they confess it to be so far from them, that as (n) Luther confesseth:

(n) Luth. conc.  
2. Domin. 1.  
Aduentus.

Men are dayly worse, being possessed now wiþ seauen Diuellis, more then before, yea with whole troupes of Diuellis; and are more couetous, crafty, cruell, and wicked, then when they were Papists. And the like is confessed by Caluin, Musculus, and others cyted by

(o) Beccan. de  
fide cap. 6.  
num. 4.

(o) Beccanus, and the Protestants Apology. If we seeke for Vniuersality, they are ashamed to stile themselues by the name

Vniuersali-  
ty.

Catholike, whiche is vniuersall, but by the name of Protestant, or for distinction of Protestants, by the name *Lutheran*, *Calvinist*, or the like. Vniuersality of place they cannot challenge, because their doctrine never extended out of the limits of a few Northern countryes in Europe, nor euer entred Africa, Asia, or America.

Of place.

Vniuersality of tyme they cannot challenge, because their Church had its first being but about an hundred yeares agoe, and this so apparently, that we can no-

minate the yeare when, the authour who, the place where,

the opinions what, the mantainers and abettors by whome this doctrine had first being in the world, and the opposers who at first did, & yet continue to gainsay it: so as they dis-

claime expresly from this marke,

not only denying it to be any marke of the Church, but also confessing that their Church was, according to some of them, seauen hundred,

Succession  
of Ordina-  
tion.

to others a thousand, to others twelue hundred, to o-

thers foureteene hundred yeares, euer from Christ (as be-  
fore is proued) either not at all, or altogether latent and  
inuisible. If we seeke for Succession of Ordination from the

And Voca-  
tion.

Apostles, they either beg it from the Romā Church, which they account Antichristian, or els take vp a new one at their owne handes, and are Prelates and Pastours of their owne

creation; and for want of ordinary vocation from Christ, are content with an extraordinary of their owne inuention. By which, and much more for brevity omitted, is evident,

that all testimonyes of credibility sufficient to make their

doctrine seeme probable, and worthy of credit, are wanting

*Protestants want all the former meanes &c.* 19 SETC.3.  
to them, and their Church.

2. That the Protestants want the two externall Protestants  
meanes of fayth, which is Church-infallible proposition, by want Chur-  
ch-infalli-  
bleproposi-  
tion, in that  
of their diuine reuelation, & mysteries reuealed, in the cer-  
tainty of their spirit and motions by it, and in the certainty  
of their Scripture, and meaning of it, is proued: because  
whether we take the Church *Authoritative*, for the chiefe  
Pastours and Prelates by whose authority it is gouerned, or  
*Representative*, for the general Councils in which the whole  
body in the assembly of Bishops is represented, or *Collective*,  
for the whole multitude of all faythfull belieuers through  
the whole world dispersed: Take it, I say, in which of these  
senses you will (in all which it is the true Church of God,  
and of infallible authority) yet in none of these doe the Pro-  
testants receave any infallible direction or confirmation frō  
it. For if we respect their Pastours and Prelates, they are not Disobey  
directed by them, or obedient in fayth to them, but, by the their Pa-  
liberty and priuiledge of their spirit, every priuate person stous.  
hath authority to censure and judge them. If we respect ge-  
nerall Councells, they disclaime all, as before is proued, or  
if they approue any, it is so farre as their Decrees do agree Disclaime  
with the fancy of their spirit, to which they subiect them, generall  
and so longe as they are pleased to obserue what is commā-  
ded by them, in which they will be free without obligation  
to obey them. If we respect the whole body of the Church  
they in their generall Tenents doe generally hould, that it  
may erre and faile in doctrine and fayth, and for practise do  
boldly affirme, that for many ages it hath fallen, and failed  
not only in doctrine of Idolatry, superstition, and heresy,  
but also in very extancy, and being of a Church, as hauing  
beene inuisible not extant, but dead, buried, and corrupted  
for so many ages togeather, as in the first part is proued: and  
thus they cut off al infallible authority of Church propo-  
sition, which more then the other meanes, they do in plaine  
tearmes exprefly reject, and condemne.

3. That the Protestants want the first internall means  
of Faith, that is, a pious disposition, or inclination to believe what

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## PART. 2. 20    *The priuate Spirit confuted, CHAP. I.*

what is propoſed by the Church, as feuealed by God, is propoſed; because as a pious inclination of the will, moued by the grace of God, doth apply and determine the Vnderſtanding of a willing and well diſpoſed person, either to labour and ſecke out ſuch moтиues, & teſtimonies, as do make the truth of Religion ſeeme probable, or to aſſent to ſuch as are alreaſdy propoſed vnto it: ſo the obſtinate diſpoſition of a willful Protestant, doth refufe to giue any credit, or belief to any reaſons, though neuer ſo evident; or to any definition of the Church, though euer way moſt certaine; but reſolues without amendment to perſiſt in his preiudicate opinion, notwithstanding any reaſon or authority to the contrary. By

They fal into heresy. By which his obſtinacy, 1. He falſ into heresy, by willfully following his owne opinion which he chooses, and careleſly contēning the authority of the Church, in that it defines. 2. He looſeth his fayth which he receaued in Baptiſme, & falſ into infidelity, partaking wth Heretikes. 3. He believes no articles of fayth (to which he aſſentes, though truly, firmly, and for the testimony of God) by any diuine and Catholike fayth, which depends vpon an infallible meane, that is

Believe no truth by any diuine Fayth. Church proposing authority; but by humane fayth, wholy relying, and laſtly reſolving his belief, eyther vpon the authority of ſome deceauing maister, or vpon the testimony of ſome wreted Scripture, or vpon the euencyd of ſome deluding notes and markes, or vpon the ſeeming apparency of his owne ſpirit, and conceit. 4. He separates himſelfe from the vniōn of the body of Christ, from the benefit of the merites of his paſſion, from the communion of his Saints, both in earth and heauen, and from all participation of hope of glory in Gods Kingdome to come, & ſo remains as a dead member, cut from the body, as a dry bough deuided from the tree, as a darke glimme of light ſeparated from the Sunne, & as a ſmall ſtreame ſtopped from the current of the fountain; all which as they do preſently decay and dry, or come to nothing, ſo he.

Protestants want an inſuſed guilt and help of Fayth, that is, the inſuſed and permanent guift of fayth inherent in the Vnderſtanding, and both enabling and

*Protestants want the six former meanes &c. 21 SECT. 3.*

and illuminating it to the producing of the act of diuine supernaturall fayth, is proued: Because Protestants who hold that Fayth doth iustify, and that Iustification is not by any inherent guift and quality, but by the extrinsecall fauour of God, not imputing our sinnes vnto vs, must needs by consequence hould, & so for the most part do hould, that there are no infused and permanent guiftes, or habits of fayth, which concurre or help to our Iustification, but that all is wrought by the motion of a transeunt spirit: which motiō, as it worketh (according to them) in them by it selfe only, & wholy, all internall good workes, without any cooperatiō of man, or mans freewill; so it is only a motion which worketh in whome it will, when it will, and how it will, al, and whatsoeuer it wil, in man to his iustification and saluation: by which it is euident, that as in all their opinions, they are neyther constant nor permanent, but are wafted with euery wind of new doctrine, and so fly from the beliefe of one thing to another: so they are not guided by any permanent guift or quality, but by certaine flatthes & motiōns of an vncertaine spirit, which leads them from one vncertainty to another, and so leaues them in al, vncertaine.

5. That the Protestants want the first of the eternall meanes or helps of Fayth, that is, the materiall obiects or articles of beliefe, which are to be believed, as reuealed by Christ vnto the Apostles, and by the Apostles left to their Successours, and by them to vs, and posterity, is proued. 1. Because they believe many thinges as obiects of Fayth, which are not reuealed, eyther in Scripture, or Traditions, of which are many instances giuen in the former parte; so do they not believe many articles which are reuealed both in Scripture and Tradition; for which cause they reiect all tradition, and in it, many mysteries of fayth, which the Apostles left only by Tradition, and refuse many partes of Scripture, and that chiefly, because they containe many points of doctrine, which they will not believe. 2. Because as they admit many points of doctrine, into the number of their articles of fayth, which the ancient Church condemned for heresies, as contrary to Apostolicall doctrine (writ-

Protestants  
want the  
material ob-  
iects, or ar-  
ticles of  
Fayth: be-  
cause they  
believe not  
Traditions,  
nor many  
partes of  
Scripture in  
which they  
are reuea-  
led.

Nor many  
articles be-  
lieued by  
ancient  
Church and  
Fathers:

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PART. 2. 22     *The priuate spirit confuted, CHAP. I.*

nēsse the ancient condemned heresies of *Heluidius, Vigilantius, Arius, Iouianus*, and others by them reuiued ; so they cōdemne many pointes of doctrine as erroneous, superstitious, or idolatrous, which the ancient Church receaued for articles of Fayth as agreeable to Apostolicall tradition (witnessing all the poyntes of doctrine, which the *Magdeburgenses* and others before cyted condemne as erroours, and stains in the ancient Fathers in euery age since Christ) in both which they erre in the materiall obiects of Fayth, as well in receauing condemned heresies for Apostolicall verities, as in cōdemning receaued Apostolicall verities revealed by Christ

Nor any article for erroneous heresyes. 3. Because, as they admit speciall ticle by diuine fayth. Fayth only (whose obiect is only their remission of sinnes and iustification) for diuine Fayth, by which they are iustified ; so all other fayth, by which they believe, for example, the B. Trinity, Incarnation, Passion, and Resurrection, and Ascension of Christ, with the rest of the articles of faith vsually believed, they acknowledge for no other, but for a generall Faith, common as well to the damned and Diuellis, as to them; which faith in the Diuel, and damned as it is no voluntary and free act, proceeding from a pious disposition of the Will, nor a diuine and supernaturall worke, depending vpon any authority of God revealing; but a meere naturall and necessary act of knowledge, conuincing their vnderstanding eyther by force of experience, or by evidence of reason, or by apparent and evident notes of credibility, or by some manifestly knowne testimonies of God, of the verity of that which they believe and tremble at ; so in the same manner, their Faith of the same articles, by their owne confession, is not diuine but a meere humane fayth, grounded vpon some generall receaued opinion, or vpon some meere human authority : and so what they conceaue of the generall articles of faith, they do not receauue them as any articles of doctrine and supernaturall fayth; but as generall receaued positions, humane conjectures, and their owne selfe-seeming and chosen opinions.

Protestants want the formall obiect of faith or diuine revelation:

6. That the Protestants want all diuine Reuelation, for which as the formall cause and the smalll resolution, they should

*Protestants want all the 6. former meanes &c. 23 SECT. 3.*

should believe al which is by God reuealed, is proued. 1. Because what they believe, they believe not for that it was reuealed to the Apostles by the Holy Ghost, eyther at Pentecost, when it did visibly teach and confirme them, or in successe of tyme, when vpon occasion (as at the conuerstion of Gentils) it did reueale to them all the mysteries euer after to be believed (which Reuelation made to the Apostles is the formall cause offayth;) nor yet, for that it is proposed to them by Church infallible authority , as a condition necessary to know what is reuealed ; but for that , it is reuealed to them a new, by their owne priuate spirit , from which they receave all their directions and certainty, both what is reuealed , why it is reuealed , and also by what meanes it is reuealed . 2. Because the meanes by which Christ doth manifest and declare vnto vs his diuine reuelations , they eyther plainly reiect , or wholy subiect to their priuate spirit ; for the authority of traditions, by which part of the diuine reuelations are deliuered to vs, and the Proposition of the Church, by which we are secured of the certainty of them, they reiect and deny. The authority of the Scripture, which is an other meane by which God hath reuealed his truth, and which they chalenge as the only means both of knowledge & certainty of diuine reuelations, they wholy subiect to their priuate spirit , by which they are assured, which is true Canon, which is true edition, which true translation, which true sense of it . And so for diuine reuelation they haue neyther any at all , nor yet any meanes to know or attaine vnto it. And thus much of the Protestants want of all the necessary helps & meanes , by which true and diuine supernaturall Catholike fayth is produced, conserued, and increased in the soule of euery faithfull belieuer, and member of Christ's holy body, and Church.

As not depending vpon the reuelations made to the Apostles, but to them selues by their priuat spirit.

*Hoy*

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PART. 24 The private Spirit confuted, CHAP. I.

How the Catholikes and Protestants differ in these  
six meanes; and how the Protestants make their  
private spirit the only meane of all.

S E C T . I I I I .

Catholikes  
aduantage  
of the Pro-  
testants .

THE fourth consideration is to reflect vpon the aduan-  
tage , which we Catholiks haue against the Protestats,  
and the difference that is betweene vs and them, in these  
meanes of Fayth ; and how that the Protestants do substitute  
one only deluding and deceitfull meanes , that is, this their  
priuate Spirit, in place of all the six former meanes of fayth,

And first for the materiall obie&, they professe to be-

1. In the ma lieue, 1. only the doctrine which is reuealed in scripture . 2. that only which is reuealed, in that one parte of Scripture , which they are pleased to accept as Scripture by their spirit;
3. that only , in that part of Scripture , which is according to their preconceaued opinion, so interpreted by their spirit; so that Scripture alone , and that not in whole, but in part ; and that part of Scripture , as it is expounded by their pri-  
uate spirit, containes all the articles of their fayth . We Ca-  
tholiks do professe to belieue, first, al that which haue been  
wrot by the Apostles, or Prophets in holy Scripture, & that

But what is  
reuealed, or  
declared in  
Scripture ,

- in the whole booke of Scripture , as anciently they were  
by a Councell of Carthage, S. Augustine, & others receaved,  
& all in that sense as it was by ancient Church expounded.

2. all that which hath been by the same Apostls deliuere to posterity , by word of mouth , and tradition . 3. all that Tradition, which hath beene declared to vs out of Scripture or Tradition, by definition of generall Councells . 4. all that which by contiuuance of practise hath beene by holy Church euer reuealed . 5. all that which by unanimous consent of holy and learned Doctours, Fathers, and Saints, hath beene belieued : in this we differ and haue the aduantage for the ar-  
ticles we belieue .

Secondly

Catholikes aduantage of Protestants &c. 25 SECT. 4.

Secondly, for the formall obiect of finall resolution of Fayth, they belieue what they belieue, eyther for that their sense doth so perceave it, or for that their reason doth so persuade it, or for that their priuate spirit doth so suggest it, and so they make their sense, or their reason, or their owne priuate spirit and phantasie, the formall motiue, and finall resolution of their Fayth. We believe what we do belieue, for that God hath reuealed it, and that not a new, and to some one in particuler, but anciently to the Apostles, and But reuelation by them generally to all their successours, and by successio-  
to vs, so that our doctrine, and our belief of it, is grounded not vpon any our owne sense, our owne reason, our owne priuate conceit, all most fallible and most subiect to illusion and deceit; but vpon Gods diuine reuelation, as he is the prime verity, and verity it selfe; and that not newly, but of ancient euer since Christ reuealed; that, not personal, made to me or one alone, but Apostolical, first reuealed to the Apostles themselves; that, not priuate to every one severally, but generall to all faithfull vniuersally; that, not interrup-  
ted, & at certaine tymes, & by fits, and to certaine persons made knowne, but continued, & by succession, at all times by all faithfull, and in all places receaued; that, not fallible without ground & subiect to priuate illusion, but most-infallibly grounded vpon diuine reuelation and Church pro-  
position, & subiect neither to be deceaued, nor yet do deceau: and in this we differ, and haue the aduantage for the means of Fayth eternall.

Thirdly, for the inward assistance of Gods grace, and the cooperation of it, they challenge only certayne motions or flashes of a fickle spirit, which whether it be by illumination, or illusion, whether of grace, or nature, whether supernaturall of God, sensuall of nature, or diabolicall of Sathan, they haue no meanes to discerne, or ground to be certaine, and by it, as dust by a whirle wind, they are car-  
ried vp and downe in a round, without freedome, reason, or operation of their owne, to what fancy and conceit, it violently wheels and forces them. We are assisted and enabled by the diuine guift of an internall and permanent spi-

2. In the for-  
mall obiect  
which we  
make, not  
sense realē,  
or the pri-  
uate spirit.

Ancient.

General.

Continued,

Infallible.

3. In the in-  
ternall assi-  
stance of  
grace, Pro-  
testants de-  
pend only  
upon a mo-

We vpon a  
permaneat  
guift & se-  
uerall helps  
of Grace.

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## PART. 2. 26 The priuate spirit confuted, CHAP. I.

spirit or habit of faith, which infused into vs ; and alwayes remayning in vs , is, at any instant, ready with vs , and the cooperation of grace in vs , to worke both a pious inclination of the will, to dispose it without obstinacy, obediently to consent ; and also an actuall assent of the vnderstanding, illuminating and enabling it , firmly to assent to what is revealed and proposed . Also we admit and receave, besides this habituall Grace, other actuall, and divers motions of grace , and of it, some either *excitants*, first to excite & moue vs ; or *adiuant*, to assist vs, being moued; some either *operants*, which workes in vs without vs , and our cooperation ; or *cooperants*, which workes in vs, togeather with vs , and our cooperation with it ; some either *sufficient*, by which we are enabled to be conuerted ; or *efficient*, by which we are actuallly conuerted . And in this we differ from them, and haue the aduantage for the meanes of faith internall , both for the will and vnderstanding .

4. In the  
credible te-  
stimonies,  
they haue  
none .

Fourthly, for the credible testimonies and motiues of persuasion, which may in reason persuade any man prudently to accept any religion , as worthy of credit ; They haue not any which may, either induce any which was neuer of it, nor reduce any which are fallen from it , or establish any who are entred into it , that their faith, doctrine , and religion is credible, as is before proued . We haue many, & those forcible reasons , periwals , and credibilities which may in prudence persuade any Pagan neuer admitted to it , or Heretike revolted from it , or Catholike settled in it , that our faith, doctrine , religion , and Church , may and ought prudently to be accepted, is credible , and worthy of beliefe .

We haue  
Vnity with  
the ancient  
Church .

We haue, *Vnity with the ancient and primitiue Church*, with the learned and holy Doctors , and Fathers , with the holy Saints , and Martyrs , whose faith and life we profess , to imbrace & imitate . We haue *Vnity with one head*, our chiefe Bishop and Pastour, whose definitiue sentence doth resolute our doubts, doth decide our contiouersies , & doth end our contentions in faith and manners . We haue *Vnity of faith among our selues*, all of vs, though distant in place, though different in manners , though contending for temporall state,

With one  
head .

With our  
selues,

*Catholikes aduantage of Protestants &c.* 27 SETC.4.

or dominion , yet living , and agreeing in obedience , to one spirituall Superiour , in vnity of one faith , in conformity of one seruice , sacraments , and ceremonies . We haue *Sanctity* and *Holynesse* , both of doctrine , which giues holy precepts , <sup>Sanctity of</sup> and rules to auoid sinne , for the loue of God , & feare of hel , <sup>doctrines</sup> to seeke perfection , by mortification ; internall , supressing our selfe-will , selfe-loue , and selfe-conceit ; and externall , taming our passions , & affections , with pittance of fasting , watching , discipline , and the like . And also of *Good life* , by *Sanctity of* frequent exercize of prayer , meditation & contemplation ; by *life* .  
dayly practise of pittance , & of patience in persecution ; & by perfect resignation to holy Obedience , Pouerty & Chas-  
tity . We haue *Miracles* , & those frequent & apparent , of pro-<sup>Of miracles</sup> phesying , & curing of all diseases , raising dead , dispossessing of Diuels & the like , all wrought in confirmation either of our faith , or sanctity , all for the conuersion of Pagans and *Heretikes* ; of which in all ages & tymes , we haue many , & memorable of most nations now Christian conuerted to our Religion . We haue *Vniuersality* , not only of *Name* by retay-<sup>Vniuersali-</sup>ning the title of *Catholikes* , by which we are vsually distin-<sup>ty of name.</sup> guished from al sects , & no sect doth vsurpe it , to distinguishe them one from another ; but also of *Place* , as being generally dispersed in all the parts of the world , *Europe* , *Asia* , *Africa* , & <sup>Of place.</sup> *America* ; and also of *Tyme* , as being reputed the old Religion , <sup>Of tyme.</sup> and being indeed so old , as haue byn yeares since Christ & his Apostles , who instituted and imbraced it . We haue con-tinued *Succession* and *Ordination* of Prelates , and Bishops ma-nifestly & orderly deduced , without interruption of per-<sup>Succession</sup> sons or chang of doctrine , by a perfect enumeration of suc-<sup>of Ordina-tion, and</sup> cessours , & Apostles , and Apostolical Seas , vntill this pre-sent tyme , & these our present Prelates , Patriarches , and <sup>of Doctrine.</sup> Popes . We haue the rare examples of millions of *Martyrs* , <sup>Examples of</sup> *Confessours* , & *Virgins* , who haue with their bloud & life *Martyrs* , defended and honoured our confessed Faith , & Doctrines ; & *Confessours* , the strange punishments of persecuting Pagans , Iews , He-<sup>Doctors,</sup> retikes , who haue with their sword and cruelty , opposed <sup>& Virgins</sup> and persecuted it . In all which we differ from them , and haue the aduantage of them , in credible motiues .

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## PART. 2. 28    *The priuate Spirit confuted, CHAP. I.*

5. For infallible proponent cause, as they do not require  
In the in- or assigne any, yea (as before) do expressly reject all, chiefly  
falloible pro- the true, that is Church authority; so they cannot produce  
ponēt cause any which either can be a proponent cause, or if it could, is  
they haue yet either infallible, or so much as credible, for them selues  
none at all. and their Religion. For their scripture is not to them a pro-  
ponent, but (if it were true scripture) a reuealing cause, be-  
cause in it is reuealed truth, of which reuelatiō there is need  
of a proponent cause to declare, which is scripture, & which  
is, among many, the true sense of it. Their priuate spirit  
(which yet they make their proponent cause) is so farre from  
being either infallible or credible, that it is not only most  
fallible, and subiect to deceave, yea and actually doth de-  
ceave, and hath deceaved so many; but also most incredible  
without any apparence of probability, eyther to them, who  
haue it, or to others who follow it, that it can be true, or  
direct, and declare any truth at all. We haue a proponent  
cause, so certaine and infallible, which is Church authority,  
Church au- that it hath for the infallibility of it, the predictions of Pro-  
thority. phets, the promises of Christ, the declaration of the Apostls,  
the confirmation of miracles, the approbation of holy Fa-  
thers, the practise of all antiquity, & what not? all to proue  
the verity, and infallibility of it, in directing, and declaring  
to vs, what, and why we are to belieue. And in this pro-  
ponent cause also we differ, and that principally from the  
Protestants: and to haue the aduantage & prerogatiue ouer  
them, in the exterrall meanes, and so in all the meanes re-  
quired to fayth.

For the priuate spirit, in particular, if it were a sole & ne-  
cessary ground, & meanes of fayth (as the Protestants with-  
out ground suppose it;) if euery Christian lawfully might, &  
as well be necessarily ought to rely vpon it (which yet none can) for  
the certainty of his Fayth & Religion; if it were a secure  
ground to build vpon, and a certaine meanes (as it is not) to  
attaine to true fayth and saluation: yet with as great reason,  
yea & with more probability, might we Catholikes both  
challenge it, & rely vpon it; then the Protestants may or ca-.

And 1. for the certainty of the spirit, that they haue infal-  
libly

Catholikes aduantage of Protestants &c. 29 SECT. 4.

libly the spirit of God more then we, what can they chalēge for it more then we? What certainty can they claime more then we? If they alleadge their bare word, & say they haue it, we can alleadge ours, and say also we haue it. If they alleadge Scripture, & say, they haue it for them, we also can alleadge the same, and say we haue it for vs, yea, and had it before them, for that they had, what they haue of it, from vs. If they alleadge they haue the true sense of Scripture for them, and their private spirit, we can alleage, we haue the same, and the same meanes to attaine it, as they: many of vs haue as great learning and knowledge in tongues as they, as great a care and desire of truth as they, as diligent paines and industry as they, as fervent prayer and deuotion to find, and obtaine it as they. If they alleadge the sense and feeling of this spirit within them; we can alleadge, and feele as much sensible deuotion, and more spirituall; as many inspiratiōs, & illuminations, & these more certain; as great promptnes and readines, to obey Gods motions, & that with more humilitie then they; yea in all these, we haue and can alleadge more then they. 1. The conformity in judgement, with the ancient Fathers, Councels, and Church, with whome we agree. 2. The direction, and authority of our holy Mother the spouse of Christ, our Church, which we obey. 3. The subordination and union of our selues, with our Pastours & Superiours of the Church to whome we are subiect & subordinate. And all this haue we more then they, all making vs more certaine then they, all better grounded then they. So that we may confidently say with the Apostle, *In quo quis audierit, audeo & ego. VVhat they dare, we dare*; what they can, we can; what they may chalenge for the probability of their spirit, we can & may chalenge the same, yea more then they plus ego, with more reason and probability, vpon better safety & security. In the certainty therfore of this spirit (if it be secure) we are equall with them, yea many degrees aboue them.

Secondly. For the necessity of hauing the true spirit of God in vs, and the efficacy or effect of the operation of it with vs, we Catholikes are so far from denying either, that <sup>Aboue the necessity of</sup> we

1222-1  
PART. 2. 30     *The priuate spirit confuted, CHAP. I.*

we hould a necessity, and that absolute, of both; affirming & that as a principle of our faith, that no person whatsoeuer can truly and duly believe any article of faith, much lesse al, nor do any one worke available to saluation, much lesse saue his soule, without the special presence & assistance of the grace or spirit of God in him. In as much therfore as concerns the necessary being, and working of this spirit of grace of God in vs, in some things, we, and the Protestantes agree, & in other we differ. We agree, 1. In that both of vs graunt, and require an operation and assistance of this spirit of God, not only to true faith, but also to good life. 2. In that both of vs do graunt, & require this operatio to be so necessary in euery one, that neither right faith, nor vpright life, can be attained, or performed, but by it, & that as the prime, & principal cause, and agent. 3. In that both of vs do graunt, & require this necessary and operating spirit, to be so priuate, particular, & internall in euery one, that it hath an effectual operation, or cooperation in him: & that so effectual, that to it is attributed the effect of our conuersion, & saluation. And thus farre we agree.

Differ, 1. in the name. Thirdly. We differ frō them, in these. 1. In the name & vsual manner of appellation; for we cal it the grace of God, which as before, is of diuers sortes; some *gratiā* giuen, as the guift of languages, cures &c. some *iustifiying*, as Faith, Hope, & Charity; some *actuall*, as excitant, adiuuant, operant & co-operant, sufficient, & effectual, & the rest before mentioned. They call it, the spirit, or priuate spirit, or motion of God, as inspiring and working, whatsoeuer good is wrought in them. 2. We differ in the extension of it; for we affirme this grace to be extended, offered, and giuen sufficiently,

2. In the variety of it. though not effectually, to all; so that all, and euery one of reason haue sufficient meanes, and ability to know God by Faith, and to loue him by Charity, so far as is needfull for their saluation. They affirme their spirit, to be restrayned, offered, and giuen, only to the elect, & faithfull ( whome they make all one) and that all others neither haue, nor can haue it; but are by the absolut will and decree of God debarred of it, red from it, & therby made incapable of it. 3. We differ in

3. In the manner of operation. the

*Catholikes aduantage of Protestants &c.* 31 SECT. 4.

the manner of operation of it; for we affirme that grace doth worke, or cooperate with vs, and we with it, so that the grace of God, and our Free-will, as two concurring causes (though Grace the more principall) do ioyntly effect, and produce euery good worke of Faith, Hope, or Charity, or the rest in vs; whereby our good works haue of grace, that they are diuine, & supernaturall, and of our selues that they are voluntary, and free, & of both, that they are meritorious, of more grace present in vs, and of glory in heauen, to come to vs. They doe attribute so much to the worke of their spirit in them, that they take away all cooperation of our free-will in vs, wherby they make man as dead, without all action, or operation, to any spirituall, and good worke; & make the spirit sole, & whole worker of all, in man.

Fourthly. We differ in the nature and permanency of this grace, or spirit; for we acknowledge grace to be an inherent quality, & permanent guilt infused into our soule; it. which doth enlighten, & enable our vndeitstanding to give assent by faith to the diuine mysteries proposed, and inspire our will to be sorrowfull by contrition for our sins committed; which guilt once infused, is not so permanent, & perpetuall, but that the habit of Charity is lost by mortall sinne against Charity, the habit of Hope, by desperation against hope, & the habit of faith, by infidelity against faith. They, or many of them, deny all infused guists of faith, hope, charity, or the rest, & admit only a transeunt motion, or operatio of the spirit, which working in man, without mans cooperatiōn, when, what, how, and in whome it pleaseth, is never totally or finally lost after it be receaved, doth make a man alwayes faythfull and beloued of God, and doth giue that vertue to all his wokes, though never so bad, that they make them gratefull and acceptable to him: so that according to them, no worke of a faithfull man, though never so bad, can make any enmity betweene God & him, God neither imputing it as an offence to him, nor man incurring the displeasure of God for it.

Fiftly. We differ in the effect and operation assigned to it; for we assigne the function, and office, for example, 5. In the effect of it, what Catholikes assigne.

Of

PART. 2. 32 The priuate Spirit confuted, CHAP. I.

Of the guift of faith, to be the elevation, & enabling of our Vnderstanding to giue assent to what is reuealed by God, deliuering in scripture, or tradition, and proposed by Church authority: Of the guift of hope, to be the inflammation of the soule, to loue God as our chiefest end, to desire him, as our greatest Good, to hope for him, as our good absent, and to delight in him, as our good prelent: Of the guift of charity, or grace, to be the forgiuenes of our sinnes, the sanctification of our soule, adoption to be the sonnes of God, title and right to the kingdome of heauen, and a valem, & dignitie of merit to our good works. They assigne to their priuate spirit a double effect, the one of proposing the obiect; the other, of working in the subiect. In respect of the obiect it proposeth to them, what they are to belieue, and why they are to beleue it, and how they are to know both. In respect of the subiect, it workes in them (say they) a firme and infallible assurance of all the former thinges believed, so that they stand sure and certaine, not only of the Scripture & the sense of it, and of their doctrine, and verity of it; but also of their spirit, that it is of the Lord, and of their saluation, that it is due to them, as it is (to vse Caluins owne words) due to Christ; and that they can no more loose heaven, then can Christ, nor be no more damned, then can Christ. In which they attribute to their priuate spirit all the reaon of credibility exteriour, and all the operation interiour, both in the will and vnderstanding, which they haue of the certainty of all their faith, and saluation. By all which is apparent, that as they made it the sole ground & foundation (which is in the former part at large proued) on which their faith is built: so they make it the sole meanes (as is here proued) and the totall cause, materiall, formall, finall and efficient, both exteriourly reuealing, proposing, and persuading, and interiourly working, or rather deluding them in the obstinacy, rather then certainty, of their supposed faith. And this priuate spirit, and this effect of it, is that, which they rest vpon, and that which in this second Part we intend, by the affiance of Gods grace, to confute, and disproue.

What Pro-  
testants al-  
legue.

In respect  
of the ob-  
ject.

In respect  
of the sub-  
iect.

Calu. 4. Inst.  
17. 2. in the  
Fifteenth editio.

TAB



THE  
PRIVATE SPIRITS  
INTERPRETATION  
OF HOLY SCRIPTVRE,

Deciding of controuersies, & iudging of my-  
steries of Fayth, cōfuted by holy Scripture.

C H A P. II.

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*Out of 1. S. John 4. 1. S. Paul 1. Tim. 4. 11. Act.  
20. 30. 2. S. Pet. 2. describing this Spirit.*

S E C T. I.



HE holy Ghost, in holy Writ both fore-  
seeing, and also forshewing to vs, the  
abuse of this priuate spirit, the better to  
forewarne vs of it, & to arme vs against  
it, doth not only in generall, as it doth  
many other abuses: but euen in particu-  
ler, and as it were on set purpose, both  
plainely decipher, and describe it, & al-  
so fully confute, and condemne it. Out of it therefore, we  
will draw our first arguments of confutation, and by it con-

PART. 2. 34 The priuate Spirit confuted, CHAP. 2.

uince of falsity, this deceitfull, and deceauing spirit. And first to begin with the new Testament, for the more full instruction of our selues, and the plainer confutation of this spirit, I will for one prooфе corioine in one argument, the testimonies of the chiefeſt Apostles; that is, of S. Iohn, S. Peter, and S. Paul.

First S. Iohn 1. epift. chap. 4 v. 1. doth plainly give ad-  
The priuate monitions against this spirit, (1) Believe not every spirit; (2) but  
spirit not to try the spirits if they be of God. Secondly both S. Iohn, and S.  
be believed Paul doe give the reasons why we shold not believe, but  
try these spirits. S. Iohn v. 2. Because many false spirits are  
The reason. gone out into the world. S. Paul, 1. Tim. 4. 11. Because in the laſt  
tymes certayne ſhall depart from theſayth, attending to ſpirits of er-  
rour, and doctrine of Diuellſ. Againe, 2. Cor. 11. 14. For that  
Satan himſelfe, doth tranſigure himſelfe, into an Angell of light,  
that is, doth make ſhew of workeſ of piety, iuſtice, and de-  
uotion, thereby to allure men, by opinioſ of him, to his traps  
of errores & damnation. Thirdly, both S. Peter, & S. Paul,  
do ſhew in what ſortes of persons is this ſpirit, & what fruits  
and effects it produceth in them. S. Paul briefly calls the

- (a) 1 Th. 20. Rauening iowles, who after his departure will enter a-  
29. 3. mong them; and men who arisng out of themſelues, will ſpeakē per-  
(b) 2. Pet. 2. uerſe thinges, and draw many diſcipliſeſ after themſelues. S. Peter  
more fully deſcribes the effects of it, ſhewing, (b) That it  
(c) v. 2. makes falſe Prophets, and lying maifters, who bring in ſectes, or (as  
(d) v. 10. it is in the Greekke) heretieſ of perdition. (c) Who blaſphemē the  
(e) v. 14. way of truthe; (d) walke in the concupiſcence of uncleanesse; contem-  
(f) v. 19. ne domiñion; (e) allure unſtable ſouleſ; (f) promiſe liberty; (g)  
(g) v. 18. ſpeakē proud thinges of vanity; (h) entangle thoſe, who flye from co-  
(h) v. 20. inquinatiōnē of the world; (i) and turnes from the holy Command-  
(i) v. 21. ment, and knowne way of iuſtice; (k) and being unlearned, &  
(k) 2. Pet. 3. vnkynde, deprave the Scriptures to their perdition. These are the  
16. effects of this ſpirit, which that we ſhould not believe, for  
the foreſayd reaſons, the Apostle did give the foreſayd caue-  
at, or admonition.

Reaſons why In which we may note. First, for the former admoni-  
it cannot be tion, that there are diuers reaſons, why we are not to belie-  
believed. ue every ſpirit. 1. Because there are ſo many, and diuers  
ſpirits:

By authority of Scripture.

35 SECT. I.

Spirits: As one (a) the spirit of God, which is of God. Another (b) the spirit of man which is in man. Another (c) the spirit of the world, which is of worldly thinges. Another (d) the spirit of the Diuell, which is euill. One (e) which is the spirit of truth. Another (f) the spirit of lying, and errour. One (g) the spirit of wisedome and understanding. Another (h) the spirit of giddinesse. 2. Because the effects of these spirits are often doubtfull, & not certaine of what spirit they proceed. 3. Because the similitude and manner of their operations, & motions is many tymes great, and hard to be discerned. 4. Because the art and meanes how to discerne, and judge of them, is very hard, & not certaine. 5. Because the guilt of discerning them is extraordinary, rare, and giuen to few (of all which is fully treated in the ensuing Chapters,) therefore great reason there is, not to belieue the suggestion of euery spirit: great danger there is in following the direction of euery priuate spirit, & great discretion must be vsed, before that any man, though learned and holy, much more simple and sinnefull, can either in wisedome and prudence giue credit; or with safety, and security, rely himselfe, his fayth, and saluation vpon any priuate spirit, or motion of it. Reason therfore, and experience confirmes the doctrine, and caueat of S. John, *That we should not believe every spirit.*

Secondly, we may note for the tryall of these spirits. 1. How & by How, and by what rule, this tryall is to be made. 2. Who, what rule and what sort of persons, are to make it, and apply the rule. For the rule and meane of trying these spirits, Catholikes assigne it to be the spirit of Gods Church, or of the chiefe Pa- stours in it, & gouernours of it, as consenting, or at the least not dissenting one with another: and as vntited, and no way separated by schisme, or heresy from their heads; so that what spirit soever is squared by this spirit, directed by it, and conformable in fayth, and manners to it, is infallibly the spirit of God. And what spirit of whomsoever is contrary to it, diuided from it, or separated from communion or society of it, is certainly not the spirit of God, but of man, the world, or the Diuell. And this is a way certaine to try spirits, and discerne which is true, or false; good, or bad; of God, or the enemy.

## PART. 2. 36 The priuate spirit confuted, CHAP. 2.

enemy. For sith the spirit of God is (as God is) one and not diuided, (1) One God, one Lord, one spirit, one and the same spirit.  
(1) 1. Cor. 12  
4. 11-13. In one spirit we are baptized into one, and in one spirit made all to drinke; And sith the Church of God is directed by this one, and the same spirit, this spirit of truth, this (2) Paraclete, the Holy Ghost, which shall teach all truth: It followes that whosoeuer are partes of this Church, and members of this body (3)  
(2) Ioa. 14  
16. 26. You are the body of Christ, and members of member; must haue their spirit united with it, ordered by it, and subordinate to it. And see whatsoeuer spirit is contrary to it, or diuided from it, cannot be the spirit of God, but the spirit of the enemy of God. This is apparent out of authority of holy Scripture.

Protestants rule.

Cal. in 1. Ioa.  
4. v. 1.

(sayth Caluin) they who say thus, say somewhat, but not all; for except we haue the spirit of prudence to discerne, it will little availe to haue the Scripture on the fingers ends) therefore they alligne the consent of Church, or Council, for vniety sake (thus saith Caluin) to be the publicke rule, or meanes, against those mad men who bragge of the spirit. But being vrged (yea Calum vrges it himselfe) whether a man shall rest on the Councells determination? he resolues, Noe. For (sayth he) every spirit of every priuate belieuer shall iudge of this decree, and determination of the Councell. If so, then as the publicke Councell shall try and iudge the spirit of every priuate man, so the spirit of every priuate man shal againe try & iudg the spirit of the Councell. And then what end or pause wil be of trying, and judging, betweene euery priuate mans spirit, & the Councells spirit? And what certainty can be in either? This therefore is a round, or circle, no meanes or rule to try spirits, if they be of God, as in the eight Chapter is more fully declared. And this for the rule of trying spirits.

Who are to try spirits according to Catholikes.

For the persons who by office haue right to try spirits, and apply this rule and meanes; though the Catholikes prohibit none, yea perswade all for their owne satisfaction, to do it, so they do it by the direction of the former rule, & accor-

*By authority of Scripture.*

37 SECT. 1.

according to the modell of it: yet the proper office, & function to do it, they assigne only to the Pastours, and diretors in Gods church, who by the authority of their function, and the ability of their learning, should in reason be more fit to discerne these spirits, and direct the people, in the discerning of them, and also by this direction, establish & keep a subordination of inferiours to Superiours, or of the sheep to the Pastour, and nourish and maintaine an vnity of Faith and doctrine among both. The Protestantes give According this right and office of discerning spirits, to all, and euery to Protestants. faythfull person, to whome they give liberty every one to try and judge their Pastour, yea all Pastours, Prelates, Counsels, and their spirits. Whereby, as they infringe all Ecclesiasticall subordination, so they are expressly contrary to S. Paul, who doth assigne for one of the gifts of gratia gratis giuen, (which is not common to ali) the gift to discerne spirits; & therby also do open a gapp to all confusion, and dissentio: and thus faile, not only in the meanes how, but also in the persons by whome spirits are to be tryed.

Out of all which I reason thus; That spirit which we are forewarned not to belieue, which is to be tryed by another spirit, and that spirit by another in infinitum: That spirit into which Sathan (a) transfigureth himselfe, deceasing many, and making many false Prophets and rauenous wolves: (a) Matt. 24. 4. 5. Conclusio: That spirit which brings in (b) Sects of perdition, drawing many out of the Church, which causeth so many to (c) blasphem the way of truth, to walke in concupisconce, (d) to contemne dominion, (e) to allure vnstable soules, (f) to promise liberty, to speake proudly, (g) to deprave Scriptures, (h) to turne from the Commandement, (i) and to draw disciples after it: That spirit which cannot be discerned, whether it be the spirit of God, man, or the Diuell; whether of truth or falsehood; of wisedome or giddines, and in regard it hath so great similitude, in effect and operation, one with another; That spirit, I say cannot be an infallible rule and iudge to interprete Scripture, iudge of fayth, decide controversies, and direct every man in the way of his saluation; this is evident, and needs no prooфе.

But such is the priuate spirit, which every priuate person,

PART.2.38      *The priuate spirit confuted, CHAP.2.*

son, and sect-maister challenges to himselfe, as is before proued, and by experience confirmed; in that euery Heretike, ancient, or late, hath by force of it separated himselfe from Gods Church, broached so many blasphemous opinions, contemned so highly all Church-authority, promised licentious liberty of the Ghospell, depraued so fowly holy Scriptures, and drawne so many into perdition after them, (all which shall more at large afterwards be confirmed:) Therefore it doth follow, that this priuate spirit, cannot be a rule of sayth, able to assure and secure every one in his beliefe, and saluation. And thus much of the first prooife out of Scripture, against this priuate spirit.

*Out of 2.Pet.1.20. making the same spirit authour  
and interpreter of Scripture.*

S E C T . I I .

**T**HE second prooife is out of S. Peter, who, 2. Pet. 1. 20. prouing the power, and present coming of Christ, first by the eye-witnesse of some, in his Transfiguration, next by a more firme testimony, in respect of the Iewes, that is, the holy Scripture, (which he commends for the effect, which is to *lighten, as light in a darke place,* and for the authour which is the Holy Ghost) hath among the rest, these wordes: *Understanding this first, that no prophecy of Scripture, is made by priuate interpretation, for not by mans will, was prophecy brought at any tyme, but the holy men of God spake, inspired with the Holy Ghost.* In which wordes S. Peter makes first a serious premonition, *Understanding this first, as a point of principall, and important consideration.* Secondly, he layes downe his assertion in wordes plaine & powerful, against this priuate spirit, *That no prophecy of Scripture, that is, no sense and meaning of Scripture (for so are they called, (4) some Prophets, because they did expound the secret hidden mysteryes of Scripture, and foretell the ioyes of heauen to the iust, as S. Ambrose, and S. Anselme, with all others do expound it) is made by priuate interpretation, that is, according to S. Chrysostome, Not by the spirit, which many bragge of, as the spirit of God.*

(4) Ephes.4.

Chrysostom.de Spir. sanct. a- dorando. bng

## By authority of Scripture.

39 SECT. 2.

*But falsly pretending it, do speake that which is their owne.* According to S. Clement: Not according to the proper understanding of our owne wit. Yea according to Caluin: Not by our owne proper sense; for what we produce out of it, is prophane. The fense therefore according to the plaine wordes, and generall consenting interpretation of all, is, No priuate spirit, of any priuate man expounding Scripture, according to his owne priuate sense, and proper conceit, and fancy, is a fit meanes to interpret Gods holy word, of which thirdly he giues this treason, because not by mans will, or by any selfe seeming humane conceit, was prophecy brought at any tyme; that is, the sacred and holy fense of Gods holy word, neuer at any tyme brought forth and penned, but the holy men of God; the Prophets, and Apostles spake, and dictated, what they wrote, inspired with the Holy Ghost: that is, Because the Holy Ghost was the author of the wordes and sense of holy Scripture, in the mouth, and handes of those, who first penned it; Therefore must the same holy Ghost be the expositour of the sense of it, in the mouthes of them, who rightly vnderstand it. And this to be the true sense of this place, witnesse, besides the former testimonies, not only the Rhemists, Bellarmine, and others, but also Caluin himselfe, saying: *The spirit which spake by the Prophets, is the only interpreter of himselfe.*

Bellar. l. 3.c.  
6. de interpr.  
verbi Dei.

Out of which place and wordes I inferre, first, that as the true text of Scripture it selfe, so also the true sense, and meaning of it, is a meane and ground of Christian religion, first and principally to be knowne. Secondly, that this true sense is not to be made by any priuate interpretation of the priuate spirit of every priuate person. Thirdly, that it is to be made by the same spirit of God, which was the first authour, and dictatour of it. And out of this inference and euidence of wordes I argue thus. That spirit which must be the true and infallible interpreter of holy Scripture is, and must be the same, which was the first author and writer of it, as is heere proued: but that spirit which first wrote the text of holy Scripture, was not a guift or spirit communicated to every priuate person, though saythfull, but only to the Prophets, and Apostles, the first and prime pillars, and Pastours of

Conclusio.

PART. 2.40    *The private Spirit confuted*, CHAP. 2.

of Gods Church, as is evident. Therefore this, and the same spirit, or guift, which is giuen to expound the same scripture, is not a spirit giuen to every priuate belieuer, but only to the Pastours and pillars of Gods Church, who as they are the successors of the former first pillars, and Apostles: so also they receave the same spirit, to interpret the same Scripture, which their Predecessours wrote. As therfore the true spirit resided chiefly in the first Pastours, & pillars of Christ's Church, to write holy Scripture; so also the same spirit resides chiefly in their succeeding Pastours and Prelates to expound it, and not in every faythfull, and simple belieuer, who can only read it.

*Out of 1. Cor. 12.18. prouing the interpretation of  
of Scripture to be a guift, gratis giuen, not com-  
mon to all faythfull.*

S E C T. III.

The third prooofe is taken out of those places of Scripture, which attribute this guift of interpreting Scripture, not *gratia gratificant*, or to iustifying grace, which is of S. Paul. common to all faythfull belieuers, and adopted children of God: but, *gratiis gratis datis*, or graces freely bestowed, which are speciaall to some persons only, and those not alwayes Saints, & holy men. For which we may note, that S. Paul, 1. Cor. 12.18. of the 9. guifts of the Holy Ghost which there he recounts, and of which foure, to wit, 1. *curing diseases*, 2. *working miracles*, 3. *prophecy of future events*, 4. *diseerning of spirits*, are transeunt motions; and fие, to wit, 1. *Wisedome*, 2. *Knowledge*, 3. *Fayth*, 4. *Kindes of tongues*, 5. *Interpretation of languages*, are according to Deuines, permanent habites: of these I say doth S. Paul assigne 5. both them, and their proper function, to be about the deciding, or explicating of matters of belief, & interpreting of holy Scripture, that is, 1. *Wisedome*, which is to explicate the high mysteries of the Trinity, Incarnation, predestination, and the like. 2. *Knowledge*, which is to explicate either matters of manners, what

what we are to do , and how to liue ; or mysteries of fayth ,  
by examples , comparisons , and philosophicall reasons . 3 .  
*Fayth* , which is eyther without feare to professe , and preach  
what is believed , or by contemplation , to penetrate and ex-  
plicate the deep mysteries of belief . 4 . and 5 . to wit , *Kindes*  
*of tongues* , & *interpretation of languages* , which is to explicate  
obscure and hard places of Scripture , to interprete hymnes ,  
and prophecies in strang languages , and to translate the  
Scripture into other tongues . All which in their severall  
function , and in diuers manners , are employed in discerning  
judging , and interpreting of mysteries of fayth , & difficul-  
ties of scripture .

Secondly , we may note , that these guifts , doe not ne-  
cessarily depend , and follow vpon iustifying Grace , and so It is not com-  
mon to all  
are not common to all faythfull , or true children of God , but faythfull .  
are speciall guifts & graces bestowed , some vpon one per-  
son , some vpon another , every one as the spirit of God pleases .  
v . 11 . not all vpon every one . This is apparent , first out of  
the text , which sayth : *That to one , certes , by the spirit , is giuen the*  
*word of Wisedome ; to another the word of Knowledge ; to another*  
*Fayth ; to another Interpretation of languages ; to another Grace of*  
*doing cures , of miracles , of prophecy , of tongues , of discerning of spi-  
rits . v . 8 . 9 . 10 . &c. Againe : Are all Apostles ? as heades ; Are*  
*all Prophets ? as eyes ; Are all Doctours ? as tongues ; Are all mi-  
racles , and hauing the grace of doing cures ? as handes ; Do all speake*  
*with tongues ? Doe all interprete the Scripture ? as Maisters ; no*  
surely . For he hath giuen some , not all , to be Apostles ; Some ,  
not all , to be Prophets ; Other some , not all , to be Euangelistes ; O-  
ther some , not all , to be Pastours , and Doctours , to the consumma-  
tion of the Saints , into the worke of the ministry &c . Eph . 4 . 11 .  
Secondly the same is apparent by the comparison of this my-  
sticall body , with a naturall body , which also the Apostle  
vseth , v . 14 . &c , for as all members haue not the same ope-  
ration , but some haue one , some another , the eyes to see ,  
the hands to worke , the feet to walk , the head to discourse ;  
so in the mysticall body , all and euery one though faythfull ,  
haue not the same and all guiftes , but some one , some ano-  
ther ; as some haue the guift of cures , some of miracles , some

PART. 2. 42    The priuate Spirit confuted, CHAP. 2.

of tonges ; so also some haue the guift of Wisedome, Science, and Interpretation, but all haue not euery one of them ; therefore some must as Maisters, teach ; some as Scholers learne ; some as heades direct and instruct ; some as members be directed, and instructed : so that, as all members, are not one member, so neither hath one member all operations, or functions; but according to diuision of graces, is also diuision of ministrations, and operations. v. 4.

Inferences .

Out of which it doth follow, first, that the guift of interpretation of holy Scripture, and explicating of high mysteryes of fayth, is a guift, not generall and common to all the faythfull, as depending and following necessary vpon Fayth, or grace, but speciall and particular to some, as *gratis*, giuen, to whome it pleaseth God to giue it. Secondly, that all faythfull, and iust persons, cannot be directed by this extraordinary guifte, in their iudgement of fayth, decision of controuerries, and interpretation of scripture, because it is not giuen to euery iust man, as is proued : nor yet only to the iust, but sometymes to the vniusl, as to those who cast out Diuells, in our Sauours name, and yet he knew them not, that is, did not approue, and commend them. And out of these I argue thus.

Math. 7.22

Conclusio .

To interprete Scripture, and decide Controuerries of Fayth, is a guift, not giuen generally to all the iust or faithfull, by vertue of their iustification : but extraordinarilly bestowed vpon some only, as a grace, *gratis data* : but the priuate spirit, according to the Protestant doctrine, is a guift giuen to all, and euery faithfull, by vertue of their iustification, not *gratia gratis data* : to some therefore the Protestant priuate spirit cannot be a guift, giuen to interprete, in euery one, the holy Scripture, and judge of all controuerries of fayth. The *Maior*, is the doctrine of the Holy Ghost. The *Minor*, is the doctrine of the Protestants. And so the conclusion following out of both, is most certaine.

Out

Out of Ezech 13. describing , in false Prophets,  
this priuate spirit , with the effects & punish-  
ment of it. SECT. IIII.

THE fourth prooofe is out of the Prophet Ezechiel, who chap. 13. doth describe, and decypher to vs, 1. This 4. Proofof priuate spirit what it is. 2. the persons in whome it is. 3. the out of Eze- effects which it worketh . 4. the punishment which ensues chiel. upon it. Therefore he describes, that spirit to be the same, with this priuate spirit , that is, *The spirit of their owne hart*, By whom is described. *which the Prophets follow*. v. 3. 2. This spirit is in the men- prophets, *The Prophets of Israell*, that prophecy . v. 2. & in the women-prophets, *The daughters of the people*, which prophecy v. 17. both of them being the people of God, and chosen Isra- The persos. elites . 3. The effects of it, are . 1. Blindnes, *they see nothing*. v. 3. 2. Vanity, *They see vaine thinges* . 3. Lyes, *They diuine The effects. lyes*, saying, *Our Lord sayth, whereas I haue not spoken*, v. 7. & chap. 22. 28. saying : *Peace* , and there is not peace , v. 10. 4. Fraud, which, as Foxes in the deserte, v. 4, tyed by the taile of malice, and seuered in the heades of doctrine , doe destroy the vinyards of Christ . Cant. 2. as dawbing of a wall, made by the dawbers of clay or morture , but without temper of chaffe or straw, v. 11. As cushions and-pillowes, made by delicious women, and layd vnder mens heades to lull them in security, and catch their soules . In both which with faire exteriour shew , and hopefull promises they deceave the people, feeding some with a security of future good, & ter- rifying others with danger of future euill , that they might kill the soules, that is, denounce that they shallbe killed : *who dye not, and riuificate the soules*, that is, declare that they shall liue : *which liue not, lying to the people that belieue lyes* . v. 19. The puni- 4. The punishment it brings with it , is *woe to the foolish Pro- phets*, v. 3. *woe to them that sow cushions, and make pillowes* : I will destroy the wall, and accomplish my indignation in it : my hand shall be upon the Prophets ; in the councell of my people , shall they not be, and in the Scripture, of the house of Israell, they shall not be

**PART. 2. 44      The priuate spirit confuted, CHAP. 2.**

written ; neither shall they enter into the land of Israell. v. 9. They shall diuine no more, and I will deliuere my people out of their hands. v. 21. 23. Lo, heere is described the nature, the authour, the effect, and the punishment of this spirit.

The spirit of  
false Pro-  
phets and  
Protestants  
compared. In all which, if we compare spirit with spirit, person with person, effect with effect, and punishment with punishment, we shall find the priuate spirit of the Protestants properly described, in this false spirit of the false Prophets. This false spirit of the false Prophets was a spirit of their owne, a spirit of their owne hart, that is, of their owne iuention, according to their fancy, because, as sayth the Prophet Hier-

Hierem. 29. my : They did falsely prophecy to you in my name, and I sent them not, sayth our Lord.

The priuate spirit of the Protestants, is a spirit of every mans owne, and his owne hart, every one hath his owne spirit, and that priuate, and singular to himselfe. Every one sayth, his spirit is of the Lord, whereas our Lord hath not sent either them, or their spirit. These false Prophets were some men, some women, all Prophetes of Israell v. 1. Daughters of my people, v. 17. all reputed among the faythfull children of God, and yet false Prophetes, and false Prophetesses were they both. The Protestants, who

The persos. chalenge this spirit, are all Prophets, that is, interpreters of the word of God : they are (in their opinion) all faithfull & elect children of God, all endued with this spirit, which is giuen to all, & common to al men & women, & by it euery one of them doth prophecy, and interprete Scripture. The fruits and effects of this spirit, were Blindenesse, Vanity, Lying and Deceit, by which they in hypocrisy made faire shew of piety : but within wanted temper of good morter, of true piety to dawbe their wall ; and with flattery layd soft cushiones of hopefull promises vnder the elbowes of every mans humour, to please their fancy, and all to catch soules, and deceaue Gods people. v. 10. 18. The Protestants spirit which vaunts so much of knowledge, verity, sincerity, and piety, what is it, but a trappe baited with so many faire baites, to catch so many soules ? Their Church, what is it, but a wall without temper, or morter of the true spirit, or word of God, to vphould it from falling and erring ? Their doctrine, what is it, but

but cushions, and pillowes of faire promises, of certainty of truth, and saluation, deceauing all who belieue it, Killing or denouncing damnation to them who dye not, and *Vniufication*, or assuring saluation to them who liue not? Their Preachers or Prophetes, what are they, but as their blind, vaine, lying, and deceitfull spirit, by which they are guided? that is, men most blind in errors of doctrine, most vaine in ostentation of truth, most lying in falsely accusing others, and most deceitfull in shifts & euasions, against manifest truth. Lastly as the punishment which fell vpon these Prophetes, & their *blind, lying, vaine, & deceitfull spirit*, was not only a woe and a curse of Gods indignation against them, a diuision, & dissolution of the wall among themselues: but also a separation of them from the councell of Gods people, from the house of Israel, and from entrance into the land of promise; so the punishment which falleth vpon this spirit, & them who are deluded by it, is no lesse then a dissolution of all vnyt in Religion; a sepration from the Church of God, from the body of Christ, from the society of Saints; from the vnyt of whose spirit, by the singularity of this their priuate spirit, as they are separated in this life, so by incurring the woe & indignation of God against them, as well as the former Prophetes, they must needs be diuided from him, and his kingdome in the next life. And this is the fruit of this spirit in all Prophetes, and professours of it: and the end, and punishment of them who are conducted by it.

Out of which it followes. 1. That as this priuate spirit, was in the old Prophetes; so it is in these new Preachers, & interpreters of the word of God: as in them it inuented new and false prophecies, and predictions; so in these it deuileth new and false errors in fayth, and vaine, and deceitfull expositons of scripture. 2. That as in them, it was a spirit of blidenesse, lies, vanity, and deceit, by which many were lead into dangerous and damnable errors, & fell into great and grieuous punishments; so in these Preachers and interpreters, it hath the same effect, and brings vpon them the like punishments. 3. That as then, before Christ, this spirit possessed, and seduced both men, and women, prophets & ducers.

*The effects.**Inferences.**proph-*

PART.2.46    *The priuate spirit confuted, CHAP.2.*

*Hier. epitom.* propheteſſes; ſo now, & euer ſince Christ, it hath done the ſame, as S. Hierome notes of the tymes before him: Simon Magus had his Helene; Nicolaus his troupeſ of women; Marcion, his Minion, ſent before him to Rome; Montanus, his Prifta, & Priftilla; Ptolomeus, his Flora; Apelles, his Philomela; Arius, the Emperours ſiſter; Donatus, his rich Sucilla; Elpidius, his Agape; and Priftilianus, his Galla; all propheteffes of like ſpirit with the prophets, all hands and helpers to diuulge their heretieſ. Cieſeph.

Conclusio. So in theſe our later dayes, euery new maifter had his miſtris, and euery Preacher his partner, all participant of the ſame ſpirit; thus had Dulcinus his Margaret; Luther his Catherine; Calvin his Ideletta Burea; Beza his Candida; and every new Doctor, as Carolostadius, Oecolampadius, Bucerus, Martyn, Sanctius (and who not?) euery one his ſiſter, and yoake-fellow in the ſpirit of the Lord. Out of all which I conclude & argue thus. That ſpirit cannot be a fit interpreter of scripture, nor a ſufficient iudge of coniouerſyes, which is a ſpirit of every ones owne hart, a ſpirit blind, lying, vaine, and deceitfull, a ſpirit ſeducing men, & women, a ſpirit which separates from the ſociety of the faythfull, and infers a woe and indignation of God. But ſuch is the priuate ſpirit which in the old Law ſeduced false Prophets, and in the new Law deludeth the false Preachers, as holy Scripture of the former, & experience of the later doe both teſtify: Therfore this priuate ſpirit cannot be a ſufficient iudge of Fayth, & a fit interpreter of holy Scripture.

*Out of Job 32. declaring in Eliu, his friends ſpirit, the manner of proceeding of this priuate ſpirit.*

S E C T. V.

The fifth  
prooſt out  
of Job.

A Fifth prooſt is out of Job 32. The patience of Job having beeſt tryed in the loſſe of his cattle, his family, his children, and in the vexation of his body, & vpbraiding by his wife, was after all this assaulted by his friends. Theſe (fayth the Glosſe) represent the faſhions of Heretikeſ, who vnder the ſhew of aduizing, vſe the arte of ſeducing; for which, Job before he began to diſpute with them, ſayd, he would

would shew them to be *Fabricatores mendacij, & cultores falsorum dogmatum.* 13. 4. *Frameurs of lies, and worshipers of false opinions.* Of these, three of them being conuinced by the speaches of Job, and made silent therby, the fourth, Eliu the Busite, a young man of a more ferteint spirit, the sonne of Ram, that is, *Excelsus, or Proud*, a new maister, riseth vp angry against Job, because he sayd, he was iust before God, v. 2. & against his friends, because they could not answeire Job with reason v.

3. 5. And beginning first to commend himselfe, and his silence: *Because I was young, I was affraid to speake;* and then to condemne his elders, saying, *That the ouldest are not the wised,* neither doe the old men vnderstand iudgment; And lastly (to shew of what race he is come, and to our purpose) he sayes: *As I see the spirit is in man and the inspiration of the omnipotent doth give vnderstanding,* v. 8. and I also will answeire my part, and will shew my knowledge; for I am full of wordes, and the spirit of my belly streyneth me: behould my belly is as new wine, without a vent, which breaketh new vessells. I will speake, and take breath a little; I will open my lippes, and will answeire. v. 18. 19. 20. *God hath made me, as he hath made thee,* chap. 33. v. 6. *Hear ye wise me my words, and yee learned barken to me.* cap. 34. v. 2.

Heere is a description of a new spirit, and of one full of Eliu, & the it, a Caluinist, or Puritan in the highest degree, he hath the Protestants spirit of God, the inspiration of the Omnipotent, vnderstan- spirit alike, ding aboue others; his belly is full of the spirit, and words, seeking vent, as wine out of a new vessell; he will speake, talke, and answeire that, which his Auncelstours and wise men could not; he hath reason, which they had not; he is inspired by the Omnipotent, which they are not; he is inspired that Job is vniust, because he sayd, *He was iust before God.* v. 2. that the ancients are destitute of wisedome and iudgment, of the spirit of God, of all truth & verity; that he hath the spiriç of tråth, and that all truth is to be learned of him; this spirit, in a hoat Puritan, sayth, as Sedechias the false Prophet ( who had a lying spirit in his mouth ) sayd to Micaeas the true Prophet: *Hath the spirit of the Lord left me, and hath it spoken to thee?* No sure; for the spirit of God hath for-  
faken the whole Church (to which yet it was promised by Christ)

PART. 2, 48    *The priuate Spirit confuted , CHAP. 2.*

Christ) so that it hath erred, is fallen, and become Antichristian; but the spirit is certainly in me , it infallibly teaches me truth , tells me the meaning of scripture , assures me of salvation ; it cannot depart from me , and my mouth, & the mouth of my seed for euer : thus sayth the Caluinist out of his spirit , as this Eliu, and Sedechia<sup>s</sup> sayd out of theirs .

Out of which I argue thus , That spirit which is the same with the spirit of these false Prophets, who were so seduced and armed by it, against the Saintes and Prophets of God , cannot be a fit spirit to interprete Scripture, iudge of doctrin and to make a sole ground of beliefe : but such is the priuate spirit now, and alwayes hath beene in all former Heretiks and false Prophets, therefore it cannot be a fit iudge of controuerries, and an infallible interpreter of Scriptures .

The sixth prooфе out  
of S. Paul,  
admoиining,  
Who is an  
Heretike.  
*Out of Tit. 3. 10. shewing the spirit of an  
Hereticke. SECT. VI.*

**T**HE sixth prooфе is taken out of an admonition giuen by S. Paul , against Heretikes , Tit. 3. 10. in these wordes : *A man that is an Heretike, after the first, and second admonition auoid, knowing that he, that is such an one, is subuerted, & mor. c.7.n.1. sinneth, being condemned by his owne iudgement .* In which wordes we are to note . First, who is an Heretike, that is to be auoided. 2. The reason why he is to be auoided . First therfore as Heresy is a voluntary errore in the vnderstanding againt some verity of Fayth, obstinately defended by him & peruerſa, who hath once believed ; so an Heretike is he , who hauing nulla pertinaci animo cle of it, & doth with obstinacy defend his errore; for which sitate defēctus, or is requisite. 1. That he haue receaued the Christian fayth, at dūt, p̄f̄s̄t̄ least in Baptisme by professing it . 2. That he erre in some tūm inquam point, or points of fayth, not in al, for then he is an Apostata. nonaudacia. 3. That he be obstinate in his opinion, or errore, of which presumptio nis pepere fort, are not they who according to S. Augustine, defend runt, fed à their opinions, though false and peruerſe, with no stubborne stomack, seductis & in errorem lapsis parentibus acceperunt: quærent autē cauta sollicitudine veritatem, corrigi parati cum inuenerint, nequaquam sunt inter hereticos deputandi.

By authority of Scripture. 49 SECT. 8.

or obstinate hart, especially if it be such as themselues by bold presumptiōn broached not, but receaved it of their deceased parents : and doe Aug. l. 18. de  
seeke the truth warily and carefully, being ready to be reformed, if <sup>civit.</sup> Deic.  
they find it such. These are not to be reputed among obstinate <sup>51.</sup> Qui in  
Heresikes. But those according to the same S. Augustine : ecclesia Dei  
Who in the Church of God haue any crazed and peruerse opinion, of liquod pra-  
being admonished to be of a sound and right opinion, they resist obsti- uumq; sapi-  
nacit, and will not amend their pestiferous opinions, but persist in the unt, si cor-  
defence of them, are thereby become Heretikes, going forth out of the repti ut sa-  
Church, and are counted for enemies that exercise vs. Againe : He num rectū-  
an Heretike, that when the doctrine of the Catholike fayth is made que sapiat,  
plaine and manifest to him, had rather resist it, and chose that which refūst cō-  
būmselfe held. According to whome, and the Doctours of our tumaciter,  
tyme, he is sayd to be obstinate in heresy, who willing, & fera & mor  
witting doth maintaine any thing against the Catholike tifera dog-  
Church, or which is all one, who knowes and reflectes that mata emē-  
his opinioh is contrary to the sentence of the Catholike dare nolit,  
Church, and yet neglecting the authority of the Church, sed defensia  
which propofeth it for true, doth perfift in his opinion. And re perfiftur,  
this is an Heretike, who after admonition being growne heretici fiūt  
thus obstinate, is to be auoyded, rejected, and refuted. & foras ex-  
euntes, ha-

Secondly, the reaon why we are to auoyd an Heretike bentur in  
is, because that such an one sinneth in obſtinacy, and is sub- exercētibus.  
uerted without hope of amendment, being condemned by his inimicis.

*owne judgement, αὐτοκατάξεις,*, that is, sayth Tertullian: Be-  
cause he chose that, for which he is damned, by willfully adher- Aug. l. 4. de  
ring to his owne opinion, and conceit, where the origin of Bapt. cont.  
his finne, subuersion and condemnation is his prefering his  
owne ſelfe-ſeeming conceit, before the determination of the Why an he-  
whole Church of God; which is proper to thole who rely retike is to  
upon their owne ſpirit, and prefer it before all, euen the be auoided.  
whole Church of God. Out of which it followes first, that  
the origin of all heresies, is a mans owne proper and priuate Tert. de pref-  
conceit, which he preferring before the iudgement of the cript. cap. 6.  
whole Church, chooseth to follow his owne opinion, ra- quia in quo  
ther then the determination of the Church. And out of this damnatur  
I argue thus. All who rely and build vpon their owne pri- sibi elegit.  
uate ſpirit, judgement, and opinion, for matters of fayth & Conclusion  
religion,

PART. 2. 50 The priuate Spirit confuted, CHAP. 2.

religion, preferring it before the sentence of the whole Church and Pastours of it, are *Heretikēs simēfull, subuerted, & to be auoided*, according to *S. Paul*: but such are all those, who make their priuate spirit the rule, and iudge of their fayth, religion, and exposition of Scripture, as is apparent, because neglecting the direction of the spirit of God, which directs his whole Church, they preferre before it their own priuate spirit, which directs themselves; therefore are justly condemned, and so to be auoided as Heretikes.

*Out of diuers places of Scripture, condemning the relying vpon our owne iudgement.*

S E C T. VII.

The 7. and  
last prooofe  
out of di-  
uers places  
of Script.

**T**H E last prooofe which I will vse, is out of these places of Scripture, which as in generall they exhort vs not to be wise in our owne conceit, nor to trust in our owne opinion & iudgement: so in particular they do condemne this relying of euery man vpon his priuate spirit, which is nothing els, but his conceit and opinion. First the Wiseman sayth: (a) *Leane not vpon thy owne prudence, be not wise in thy owne conceit.* (b) *The way of a foole is right in his owne eyes, but he is wise, heareth consaile.* (c) *There is a way that seemeth to a man iust, but the later end thereof leades to death.* Ifsay sayth: (d) *VVoe to you that are wise in your owne eyes, and prudent before your selues.* Moyses sayth: (e) *You shall not doe there the thinges that we do heere this day, every man that which seemeth good to him selfe.* Of all which *S. Paul* giues a reason, and denouunceth a punishment, because (f) *hauing not glorified God, they are become vaine in their imaginations, and their foolish hart hath beene hardened;* for saying of themselues, that they be wise, th̄y are become fooles. And (g) *to them that are of contention, & obey not the truth wrath, and indignation.* (h) *In the flame of fire giuing reuenge to alē that know not God, and that obey not the Ghospell.*

Inference.

Out of which places I argue thus: They who leane on their owne prudence, are wise in their owne conceit, are vpright in their owne eyes, are wise and prudent before themselues, doe that which seemes good to themselues, say, themselves are wise; these become vaine,

By authority of Scripture.

51 SECT. 7.

vaine, foolish, contentious, hard-harted, know not God, obey not truth, resist the Ghospell, and are cursed, according to holy Scripture. But such are all they who in mysteries of fayth, in matters of religion, and in expositions of Scripture forsake the direction of the spirit of God, promised and giuen to his Church, and rely and depend vpon their own spirit, or self seeming conceit, who by it choose their fayth, and vpon it ground their saluation, as all Protestants do who are guided by this priuate spirit: therefore in this miserable, and desperate case of ignorance, vanity, folly, obstinacy, and cursednes are all those who in their fayth, religion, and exposition of Scripture, are thus guided, directed, and instructed by their priuate spirit.

And if these sayinges of Scripture be verisified in affaires morall or domesticall, publique or politique, which are in the compasse of our naturall iudgement, & reason (of which they are properly vnderstood) and in which experience also teaches, that they whō in any arte, science, or negotiation, most rely vpon their owne judgement, and follow their owne wayes, do often commit the greatest errors, and fall into the deepest dangers; wheras they, who are aduised by others, and goe the ordinary way, doe for the most part proceed more securely, and succeed more prosperously: Then much more is the verity of them confirmed in mysteries of fayth, which are aboue our capacity; in verities of religion, which are not measured by reason; and in explication of Scripture, which is a (a) booke sealed, and that (b) with seauen (a) If. 19.  
seales, which none in heaven or earth could open, or looke vpon, but 11.  
the Lambe, (c) nor any spirit interprete it, but that which did make (b) Apoc. 5.  
it. In all which euery mans proper iudgement must needs 1. 2.  
be weake, and euery ones priuate spirit doubtfull; whether (c) 2. Pet. 1.  
it can attaine to the true and proper vnderstanding of them. 20.

All which is confirmed by the anthority of that famous Doctour S. Augustine, who sayth: *Quis mediocriter intelligens, non planē vident, &c. VI* ho. thought of meane capacity, doth not plainly see, that it is more profitable and secure, for the simple to obey the wise, then to liue according to ones owne direction: and if this course be safer in small matters, as in tilling of ground, marrying of wiues,

PART. 2. 52 The priuate spirit confuted, CHAP. 2.

Cap. 17.

Cap. 7.

Bellar. l.3.  
c. 6. deinterp.  
verbi Det.  
fame.

education of children, and ordering of ones family : much more it is in religion ; for humane things are more easie to be knowne, and in diuine things there is more danger of sinne, and offence. And againe : No science or trade , though meane and easie, is learned without a Maister ; what therefore can be more audacious , and temerarious , then to seeke to vnderstand booke of diuine mysteries, without Interpreters ? And againe : Men to understand a Poet, do seeke for a maister, Asper, Cornutus, Donatus , and others : and darest thou without a guide, aduenture vpon the diuine booke s , which be full of diuine mysteries, as all confess ? and darest thou giue thy iudgement, or interpretation of them ? And thus is this priuate spirit, defining of fayth, decyding of controuerries, and determining of religion, confuted by authority of holy Scripture, expreſſly confuting and condemning it, and the aforesayd function assigned to it. He who wil ſee more testimonies to proue the right Judge of controuerries, and the infallible interpreter of Scripture, which are the authority of Gods ho- ly Church, and the chiefe Paſtours of it ; let him read Bel- larmine, where he ſhall ſee the practise and testimony of antiquity, and the evidence of reaſon, all at large cited for the fame.

THE



THE  
PRIVATE SPIRITS  
INTERPRETING  
OF HOLY SCRIPTVRE,  
AND

*Judging of Mysterie, and Controuersies of Fayth,  
confuted by the testimony of holy Fathers.*

C H A P. III.



E haue confuted this pretended pow-  
er, and authority of the priuate spirit,  
by the authority of Gods holy Word;  
it remaines that we do the same by the  
testimony of ancient holy Fathers. For What Fa-  
thers are ci-  
which we may note, that as S. Augustin ted.  
alleadging the Fathers before him a-  
gainst the Pelagians, sayd : That he  
would not assume to himselfe to alleadge the sentences of all Fathers, Aug. tom. 7;  
nor yet all the sentences of them whome he alleadged; but some say- contr. Iulia.  
ings of some few, which yet are such as will cause our aduersaries to pelag. l. 1. c. 2.  
blush, and yield, if eyther feare of God, or shame of man, will ouer- Sed pauca  
paucorum,  
come quibus ta-  
men nostri

contradictores coguntur erubescere, & cedere, si vel in ijs Dei timor, vel ho-  
minum pudor, tantum malum periuicaciam superauerit.

PART. 2. 54      The priuate spirit confuted, CHAP. 3.

come so great *an obstinacy* in them. So we will not vndertake to alleadge either all the Fathers, or al the testimonies of those, whom we alleadge, no more then we haue done al the Prophets or Apostles , or all the authorities of them whome we haue cyted (which labour in both, we leauie to the, who are more expert in both;) yet I hope we haue collected some, and those in every age such, as being wel pondered, & seriously discussed may suffice to satisfy the Reader, that in their judgement, this priuate spirit is an vnfit Interpreter of holy Scripture , and an vnable iudge to decide matters of Fayth .

Secondly, we may note, that though none of the ancient Fathers did in particuler write of this subiect, nor yet on set purpose confute it: yet these sayinges and sentences of theirs sought, and picked out, as so many dispersed flowers of their severall gardens, and coupled togeather as into one nosegay, may serue for a taite of their generall opinions, & judgement in this matter, especially since their assertions were neuer contradicted, nor their persons euer censured by any for them .

Thirdly, we may note, that those Fathers, who doe either attribute this prerogative of interpreting Scripture to the Church or Pastours of it (as the most cyted by Bellarmine before quoted doe) or derogate the same from all humane, and proper wit and judgement (as some of these heere cyted in their words do) do both of them as much, as if in expresse tearmes they had done it, condeme this priuate spirit , and power of it, as incompetent for a Judge of Fayth : 1. because they who interprete Scripture , and assigne the Fathers , Councells, or Church for approued and authorized Judges in this case, must needs condeme those who forsake them, and oppose themselues and their iudgement against them: which all they doe, who rely vpon their priuate spirit, and prefer their iudgement of it, before the iudgement of the Church, and Fathers. 2. Because all who are guided by this priuate spirit, and rely vpon it , doe in effect rely vpon their owne judgement, and opinion; and so either erroneously mistaking themselues, or abusing the spirit, do instead of the spirit of God, make their owne conceit, fancy, or imagination

What au-  
thority they  
haue.

What proo-  
fes they  
bring.

## By authority of Scripture.

55 SECT. I.

gination the judge and vmpire of all. These being supposed  
We will descend to particulers, and cyte some of these Fathers  
and their testimonies in their severall ages.

First therefore to beginne with the first age of the Apostles, & to descend downward. S Clement (a) the scholer of S. Paul, and coetaneall with the Apostles, sayth: *It is to be obserued, that when the law of God is read, it ought not to be read or understood, according to the meaning of every mans owne wit; for there are many things in holy Scripture, which may be wrested to that meaning, which every one volitarily presumes to frame to himselfe: but this cannot be.* Loe, the lense which every ones wit and judgement, which they call their spirit, presumes to frame, cannot be a true and infallible sente of Scripture.

In the second age; Irenaeus a Doctor and Martyr (who S. Hierome calles, *Virum apostolicum, an Apostolical man*) speaking of the Heretiks of his tyme, sayth: *Euery b) one sayth, that gatur: sunt his owne fiction, whch he hath devised of himselfe, is wisedome, & that he vndoubtedly, vnspotedly, and sincerely doth know the hiddē mysteries.* These Heretikes made the inention of their own braine, the vndoubted spirit of wisedome, to vnderstand the hidden mysteries of Fayth. Tertullian speaking of Heretikes who differ among themselues, sayth: *Euery c) one doth tune what he receaues, according to his owne liking; in the same manner as he, who taught them, made it according to his owne liking.* Againe, shewing that diuersity of doctrine brings corruption of scripture, he sayth: *They d) who are resolued to teach otherwise then the Church, must change the meaues of doctrine, that is scripture; since, how came the heretikes to be strangers and enemies to the Apostles, but by the diuersity of doctrine which every one, according to his owne liking, either made or receaued?* Againe: *VWho e) are rufionem*

*metipso adiuncti, illam esse sapientiam dicit, seq; indubitate, incontaminata, &c sincere absconditum scire mysterium.* (c) *Tertul. l. de prescrip. c. 42. fol. 400.* which booke he wrote an. 197. Vnusquisque pro suo arbitrio modulatur quæ accepit, quemadmodum de suo arbitrio composuit qui tradidit. (d) *Idem cap. 38. fol. 399.* Quibus propositum tui aliter docendi, eos necessitas coagit alter disponendi instrumenta doctrinae: vnde autē extranei & inimici Apostolis haeretici, nisi ex diuersitate doctrinae, quam vniuersisque suo arbitrio, aut protulit, aut recepit? (e) *Idem c. 4. f. 49.* Qui lupi capaces, nisi sensus & spiritus subdolit, ad intestandum gregem Christi intrinsecus delitescentes?

Testimo-  
nies of the  
Fathers in  
the first age

(a) Clem. l.  
Obseruadū  
est, vt cū  
lex Dei le-  
giur, non  
secundum

proprij inge-  
nij intel-  
ligentia le-  
gitimā multa  
in diuinis  
scripturis,  
que possunt  
trahi ad cū  
sensū, quem  
sibi vnuſ-  
quisque

In the secōd  
age.

(b) Iren. V-  
nusquisque

fictionem

senous quam à se-

metipso adiuncti, illam esse sapientiam dicit, seq; indubitate, incontaminata, &c

sincere absconditum scire mysterium.

(c) Tertul. l. de prescrip. c. 42. fol. 400.

which booke he wrote an. 197.

Vnusquisque pro suo arbitrio modulatur

quæ accepit,

quemadmodum de suo arbitrio composuit qui tradidit.

(d) Idem cap.

38. fol. 399.

Quibus propositum tui aliter docendi,

eos necessitas coagit alter

disponendi instrumenta doctrinae:

vnde autē extranei &

inimici Apostolis haer-

etici, nisi ex diuersitate

doctrinae, quam vniuersisque suo arbitrio,

aut protulit,

aut recepit?

(e) Idem c. 4. f. 49.

Qui lupi capaces,

nisi sensus & spiritus subdo-

li, ad intestandum

gregem Christi intrinsecus delitescentes?

## PART. 2. 55 The priuate Spirit confuted , CHAP. 3.

venous wolves, but subtil senses and spirits, that lye close to moleſſ  
 the flocke of Christ? VVho are false Prophets, but false Preachers?  
 VVho are false Apostles, but adulterous Ghosellers? Againe: (f)  
 He is to be counted an Heretike, who forsaking that which was first,  
 doth choose to himselfe that which was not before . Againe: Heresy  
 is called in Greek of Election, by which one chooseth to beginne, or fol-  
 low it: therefore S. Paul layd, that therefore an Heretike was  
 damned, because he chose to himselfe that, for which he is damned.  
 It is not lawfull for vs, to introduce any thing vpon our owne opinion,  
 nor to follow that which others introduced vpon their owne opinion.  
 And (g) he calles Adams sin, an Heresy, because he chose it re-  
 ther vpon his owne, then Gods election. Heere are deceitful spirits,  
 every ones owne spirit, liking, will, purpose, resolution,  
 greca voce opinion and election described to be that which makes men  
 ex interpre- Heretikes, and strangers from God, rauenous Wolues, false  
 tatione Ele- Prophets, and adulterous Ghosellers, and damned Her-  
 etionis, quā tikes, and changes the ſeſe of Scripture. Out of which the  
 quis ſue ad same Tertullian (h) affirmeſ, That heresy is a matter of humane  
 instituēdas, temerity, not diuine authority, which alwayes ſo amends the Ghos-  
 ūſe fufcipi- pell, vntill it corrupt it. That all doctrine is true (not which came  
 edas eas v- titur: ideo from a priuate spirit, but) which agrees with the Apoftolicall mo-  
 & damnatū ther, and originall Churches; and that is without doubt to be held,  
 ſibi dixit which the Churche receaued from the Apoftles, the Apoftles from  
 Hereticum, Christ, Christ from God; all other doctrine is preiudicte, as that  
 quia in quo which ſauoureth againſt the verity of the Churche of Christ. Againe:  
 damnatur That (i) to deale with Heretikos by Scriptures, is but to turne ones  
 ſibi elegit: ſtomacke, or breake his braine, to loſe his ſpeach by contending, &  
 Nobis verò to rayfe choler by hearing their blaſphemie; ſince what the moſt ex-  
 nihil ex at- pert Scripturift can alleage they will deny, and what he denies they  
 arbitrio licet inducere, will defend, eyther by denying Scripture, or by adding, or detracting  
 ſed nec eli- from  
 gere quod  
 alias de arbitrio ſuo induxerit (j) Idem. lib. 2. cont. Marc. cap. 2. (h) Id. lib. 4. ad  
 Marci. cap. 4. Humanæ temeritatis, non diuine authoritatis eſt heresie negotiū;  
 que ſic ſemper emendat Euangelia, dum vitiat. (i) Idem de prefcrip. c p. 17. fol.  
 393. Nihil proficit congreſſio ſcripturarū, niſi plānū vt ſtomachi quiſ ineat auer-  
 ſionem aut cerebri. quid promouebis exercitatissime Scripturarū cum fi quid  
 deſenderis, negatur ex aduerſo; ſi quid negaueris, defendantur: & tu quidem  
 nihil perdes niſi vocem in contentione, nihil conſequeris niſi blem ex blaſphe-  
 matione.

from it . Valentinus, sayth he, received that which was most for Valent . non his purpose, and formed the Scriptures to his owne opinions, but not <sup>materiā ad</sup> his opinions to Scripture . And so , as S . Augustine saies : They <sup>scripturas,</sup> (k) contend not for the true meaning of Scripture, but for their <sup>sed scriptu-</sup> own <sup>opinions, making that which is the opinion of their own , to be the</sup> rias ad mate <sup>riam exco-</sup> meaning of Scripture . <sup>gitauit. fol.</sup>

In the third age, Clemens Alexand . in his learned booke Stromatum, which he wrote (according to Baron.) anno 204 . (k) Aug. de Genes . ad h- shewing not only that Heretikes alleudge Scripture, but also how they vse it, sayth : Though (l) they who follow heresies , <sup>teram lib. 1.</sup> presume to vse the propheticall Scriptures , yet they neither vse all of <sup>cap. 18.</sup> them, nor these they vse entirely, but choosing those sayings which are doubtfull, they draw them to their owne priuate opinions . This is one of the chiefest sleights of this their priuate spirit , to In the 3. age wrest doubtfull sentences to their owne aduantage, & make (l) Clem. A- that which is vncertaine in it selfe , certaine, and a point of quanquā ij, Fayth . <sup>lex. libr. 3.</sup> qui haereses

In the same age, S . Cyprian , that Doctor suauissimus , & Martyr beatissimus , as (m) S . August . calles him; speaking of some whome the Diuell leades from one blindnes of the world , to another darkenesse of errorre , sayth : They (n) call themselves Christians , and while they walke in darknes, they thinke they are in light , the Diuell flattering and deceauing them , who transfigures himselfe into an Angell of light , and subornes his owne Ministers , as Ministers of justice , affirming night to be day , damnation to be salvation , and shadowing desperation vnder pretence of hope , & perfidiosenes vnder pretence of Faith , Antichrist vnder the name of Christ . Againe, shewing how heresies and schismes arise out of disobedience of the people , to one Pastour , and Judge in place of Christ , he sayth : No (o) man should make any stirre <sup>a-</sup> illas in pri-

H gainst uatas suas opinones . (m) Aug. l. 2. de doct. Christ. c. 42. (n) Cyp. de unit. Ecclesie. Christianos se vocant , & ambulantes in tenebris , habere se lumen existimant ; blandiente aduersario atq; fallente , qui secundum Apostoli vocem , transfiguratus in Angelum lucis , & subornat suos velut Ministros iustitiae , efferentes noctem pro die , interitum pro salute , desperationem sub obtenu speci , perfidiam sub pretextu fidei , Antichristum sub vocabulo Christi . (o) Tom. 1. epist. 55. Nemo aduersus sacerdotum collegium quidquid moueret , nemo post diuinum iudicium , post populi suffragium , post coepit coporum consensum , iudicem se non iam Episcopi , sed Dei faceret . Nemo dissidio unitatis Christi ecclesiā scinderet , nemo sibi placens , & tumens scorsum foris heresim nouam conderet ,

## PART. 2. 58 The priuate spirit confuted, CHAP. 3.

(p) Idem. ep. 5. Hęc initia Haereticorum, & ortus, atque conatus Schismatis corum male cogitatum, vt sibi placeant, vt prepositum superbo tu more con temniant: ab to question & examine that which is determined by Bishops Ecclesia re- and Councils, to make it selfe iudge of all, to diuide the v ceditur sic, nity of the Church, to broach new heresies, and in conceit alate foris and respect of it selfe, to contemne all superiorit, to teach collocatur, that they know not, and to be maisters of what they understand not.

In the fourth age, S. Ambrose a man so worthy, that S. Augustine (r) reuerenced him as his Father, who begot him in Christ; so prayded him, that he not only, calles him happy, & the flower of latin writers, but all the Roman world (sayth he) with me admiris him, his grace, constancy, labours, & perils, both in wor kes and wordes: Yea (sayth he) Pelagius the Heretike so extolled him, that he durst not reprehend him, & his exposition of Scripture, but acknowledg'd that in his booke, above others did shine the brightness of the Roman sayth. This holy Saint and Doctor sayth: Those (s) are Heretikes, who by the wordes of the Law, impugne the law; for they set a proper sense vpon the wordes, that they may commend the wickidnesse of their owne opinion, by the authority of the law. Againe: It (t) is a very dangerous thing, if after so many prophecie of the Prophets, after the testimonies of the Apostles, after the blood of Martyrs, thou darest presume to discusse the ancien faith

re ad discussionem eorum quae nesciunt, & de his sibi usurpare magisterium quae ignorant. In the fourth age. (i) Aug. tom. 7. cont. Julian. lib. 1. q. 2. (s) Amb. in Tū. cap. 3. Haeretici sunt, qui per verba legis, legem impugnant: proprium enim sensim verbis astruant, vt prauitatem mentis sue legis autoritate comine deant. (t) Magni periculi res est, si post tot Prophetatum oracula, post Apostolog

## By testimonies of Fathers .

59 SECT. I.

ram testimonia , post Martyrum vulnera , veterem fidem quasi nouellam discutere præsumas ; & post tam manifestos duces in errore permaneas , & post mo-  
as new ; after so many guides, doft remaine in erroour, and after the riētium fu-  
toiles of so many departed this life, darest contend in idle disputation : dorem oti-  
let vs reuerence therefore our owne Fayth in the glory of Mariyrs . osa disputa-  
Heere is this priuate spirit , and two effects of it; the one to tione con-  
interpretē Scripture, according to euery mans owne liking; neremur-  
the other to examine, and question againe that which hath go in San-  
beene iudged by the Pastours of Gods Church, and to cen-  
sure them, and their iudgement; both condemned by S. Am-  
brose .  
ctoriū glo-  
ria fidē no-  
stram .

S . Hierome, one whome Prosper calles, *Vita* (u) exemplum  
& mundi magistrum . An example of life , and the maister of the (u) Prosp. lib.  
world ; whome S . Augustine (w) calles, One most learned & (w) Aug. ep.  
skillfull in three tongues , desires to conferre with him, to 903. ad Hier.  
adhere to him , and to be instructed by him, sent his books (x) Oros. lib.  
to be censured of him, and commended others , as Orosius (x) 7. hist. c. 43.  
who trauelled for that end from Spaine to Palestine to learn (y) Dam. ep.  
of him . And whome Damasus (y) the Pope, and many from 124 .  
all the partes of the world , consulted with, about obscure  
places of Scripture . This great lampe of Gods Church sayth: (z) Hier. ad  
Hheretikes (z) whatsoeuer they speake, they thinke it to be the word, Paulin. ep. 2.  
or the law, neither doe they yowesafe to know what the Apostles or Hæretici  
Prophets thought : but doe apply certaine incongruous testimonies to quidquid di  
their owne sense and meaning , as though it were not a great & most xerint legē  
wicked manner of teaching ; to deprave the sentences of Scripture, scire dignā-  
and to draw them contrary to their sense , vnto their owne will . A tur quid Ad-  
deuise proper to this spirit, to think all it sayes to be Scrip- postoli quid  
ture , and to wrelt all scripture to its owne liking . Againe , Prophetæ  
he sayth : That (a) Heretikes, of the gifts of Nature, have made to sacerint, sed  
themselves Idols, not which they receaved of God, but which they ad suum sē-  
made sum incon-  
grua aptant

testimonia , quasi grande & non vitiosissimum docendi genus, depravare senten-  
tias , & ad voluntatem suam scripturam trahere repugnantem . (i) Idem in cap. 5.  
Amos. et 10. Ofe tom. 5. Hæretici adeo acumen & sensus ingenij percipientes , vt  
bona naturæ in Dei cultum verterent , fecerunt sibi ex his idola : nullus autem  
potest hæresim struere, nisi qui ardentis est ingenij , & habet dona naturæ : talis  
Valentinus, Marcion, isti quia terræ bona verterunt in titulos mortuorum, quia  
omnis doctrina eorum non ad viuentes refertur, sed ad mortuos, tam eos quoq;  
colunt, quam quos despiciunt .

## PART. 2. 60 The priuate Spirit confuted, CHAP. 3.

(b) *Idem tom. 4. in 8. Oſe. Sermones & ſenſus ſacri- verterunt in Idola quæ de ſuo corde finixerunt.* (c) *Idem inc. 4. Oſ. tom. 1. Perditio mentis iudicio, adorant idola, quæ de ſuo corde made out of their owne braine. That (b) they haue turned the holy ſpeaches, and ſenſes of Scripture into Idols, which they haue framed out of their owne heart. That (c) hauing lost their iudgement, they worship the Idols which they haue framed of their owne hart, and are poſſeſſed with the ſpirit of ſpirituall fornication.* That (d) of the ſenſe (d) *Senſus, of Scripturæ, they haue made Idols of diuers opinions, and abominations of offences. That (e) they uſe the diuine wordes, and teſtimonies to their owne ſenſe; and do giue them to drinke to thoſe whome they deceaue, and with whome they haue fornicated. That (f) in all queſtions, they follow not the authority of Scripture, but the opinion of human reaſon. That (g) they ſnatch certayne ſentences out of Scripture, and ſowing them to geather, doe ſet them to that matter to which they cannot agree; and ſo do ſet them, as pillows vnder every ones elbow to delude them. Thus (h) doe (ſayth he) all heretici deceaue, and draw to death, by faire promiſes, all ſortes of ages, and ſexes, giuing them not ſolid bread of Scripture, but broken, and cut ſtuorum ſe- peeces of crummes. Thus (i) did the Manichees, Gnoſtikes, & Mar- cerū ex ijs. (j) *In ſ. Dan. 4. Dan. not interpret them, as they were written, but converted the ſimple meaſure of Gods word, to ſignify that whiſch themſelves would haue. All heretici affi- (k) this they did, bragging of their receauing the ſpirit of God, which munt pro- yet they had not; but the ſpirit of the Diuell, by which they were car- pheſarum. verba, & te- ryed**

ſtimonijs diuinae ſcripturæ vtuntur ad ſuum ſenſum, & dant bibere hiſ quos decipiūt, & cum quibus fornicati ſunt. (e) *In cap. 5. Oſ. Omnes gentiliū & Hereti- corum queſtiones eadem ſunt, quia non ſcripturarum authoritatē ſed humanae rationis ſequuntur.* (g) *In Ez. 16. tom. 4. Noſtra Hieruſalem viſio pacis ab hereticis ſcinditur, quando vnum laterum teſtimoniū ſcripturæ de proprijs carpentes loq̄is conantur affluere hiſ, quibus non queunt coaptare: vñ qui ſuant cerauilia ſub omni cubito.* (h) *In Ezeb. 13. tom. 4. Vñ Hereticis hiſ, qui doctrinis re- quiem pollicentes, oīamē atatem, ſexumq; decipiunt, vt capiant animas miſerorum propter pugillum hordei, non panem integrū, ſeu ſolidā teſtimonia ſcripturarum, ſed quæ heretica prauitate fracta, diſecta, & sanctos quosq; decipi- ſunt, & ad mortem trahunt, & peccatores varijs promiſſionib; conſiliare con- tendunt.* (i) *Epiſt. 16. ad Ioan. Hiſoſ Manichei, Marcion, Hebion, Gnoſtici, quæ de puriſimo ſcripturarum fonte affluunt teſtimonia, non ita interpretan- tur vt ſcripta ſuunt, ſed ſimplicitatem sermonis Eccleſiaſtici id volunt ſignificare quod iſiſ ſentiuunt.* (k) *In Oſ. 9. Aliqui qui ſe Deum videre iactant, & non ſpiritu ſancto reguntur, ſed daemonicō in partes varias circuſerente &c. In 1. Gal.*

By testimonies of Fathers.

61 SECT. I.

*tom. 6. Philomelam Apellis virginem Angelus quidam diabolici spiritus & peruerlus impleuit. (l) In Gal. 5. tom. 6. Hæretis ad opera carnis referitur, grecè ab Electione dicitur, quod scilicet eam sic sibi eligit vnuquisq; disciplinam, quā putat esse meliorem. quicunque aliter scripturam intelligit quam sensus Spiritus san-*

*tryed into diuers factions. Such an Angell and diabolicall spirit did eti flagitat,  
posseſſe, and fill Philomela Apelles his virgin. Cōcerning which Hereticus  
spirit he concludes, that , It (l) is called Heresy , ab aigia, of ele- appellar ipo  
ter, vnderstanding the Scripture otherwise, then the Holy Ghost (m) Enseb. 1.  
meant it, by which he is an Heretike . The ſume of which gathe- 1. c. 27. hift.  
red out of these dispersed places, is, that all Heretikes being quod ſensis  
deceaued by the spirit, by their owne opinion, and their scripturarū  
owne ſelſe ſeeming conceit, do choose to themſelues what arbitratu  
ſeneſe of Scripture ſeemeſt moſt pleaſing to them, and therby ſuo inter-  
make it an Idoll of their owne inuention, by which they pretantur.  
deceauē themſelues, and delude others . Enſebius (m) confi- In the ſage  
ſeneſe of Scripture according to their owne liking .*

In the fifth age S: Augustine, one ſo highly commended unde orte  
both by ancient Fathers, and late Protestants, that (as be- ſunt heretefes  
fore is at full cyted) they both count him, as a maister of all quam quod  
learning, as a fountaine incorrupt, a Doctour among the priuatā ſen- quisq; Hæ-  
Interpreters of Scripture, as a Sunne among Planets, as the tentiam  
greatest of the Fathers, the worthiſt Deuine that euer Gods proprio ſpi- reticorum  
Church had . This great Doctour, and Sajnt sayth : Heretieſe ritu haustā  
(n) haue no other origen then this, that every Heretike prefers his cōmuni Ec-  
owne opinion, drawne from his own proper ſpirit, before the commō cleſiæ ſentē-  
opinion of the Church . A gaine : Nothing (o) makes them Heretik tiae antepo-  
but this, that miſunderſtanding the Scriptures, they obſtinately de- nat .

*ſend their owne opinions. The (p) holy Scripture is dangerous to theſe lib. 7. cap. 9.  
who will wrest it to their own peruerſe hart, who whē they ought to Non ob ali-  
liue according to the will of God, they liue according to their owne ud ſunt Hæ-  
will; and they will haue that to be the meaning of Scripture, which retici, niſi  
is their owne, when that which is the Scriptures, ought to be theirs. quia ſcrip- turas nō in-*

H 3

A gaine : telligentes,

Suas falſas opinioneſ contra carum veritatem peruicaciter afferunt : (p) Tom.  
8. Psalm. 158. Conc. 1. Diuina eloquia periculosa ſunt hiſ, qui ea velint ad cordis  
ſui peruerſitatem detorquere, hæc eſt magna & inuilitata peruerſitas, quia cum  
debet ipsi viuere ſecundum voluntatem Dei, voluit viuere ſecundum voluntateſ  
ſuam, rectam arbitraentes, non quod Deus vult, ſed quod iſpi volunt .

PART 2, 62 The priuate spirit confuted, CHAP. 3.

(5) Aug. Confess. l. 12. cap. 25. Veritas tua Domine, nec mea est, nec illius, aut ali-  
bus, sed omnia quos ad eius communionem publicè vocas; terribiliter admoni-  
tus nos, ut nolimus eam habere priuatam, ne priuemur eam. Nam quisquis id

quod tu frumentum omnibus proponis sibi propriè vendicat, & suum esse vult  
Againe: (5) Thy trutb, O Lord, is neyther myne, nor this mans or  
nium est, à that mans, but all mens whom thou callest publickly to the communio-  
communi of it, and whereby thou dost terribly admonish vs, that we seeke not  
propellitur to haue truth priuate, least we be deprived of it; for whosoever doth  
ad sua, id challenge to himselfe that which thou dost propose to be enioyed by  
est, à verita- all, and will make that proper to himselfe which is common to all,  
te ad men- daciun. that man is driuen from the common to his owne proper, that is, from  
daciun.

(9) Aug. de nra trutb to falsehood. Wherupon he reprehends (9) the Pelagians,  
et gr. c. 42. because they vnderstood the Scripturis according to their own priuate

Quod scrip- sense: the Donatists, because (r) eyther by too much louing their  
turas ônes owne opinion, or envying their betters, they went so farre vpon their  
secundum diabolall presumption, as sacrilegiously to separate holy communion,

priuatos sé- sus legerunt and bring in schisme or heresy: and the Manichies: You (s) see

(c) Lib. de that your worke is to take away all authority from Scripture, and  
Baptis. cont make every mans mind and conceit, authoris of what is to be believed,

Donat. Ni- or not to be believed in holy Scripture, that is, that you will not sub-  
mis amado iect your selues to Scripture, but will make Scripture subject to your

sententiam selues. Thus doth S. Augustine condemn this spirit, for that

suâ, vel in- it doth prefer it selfe, and owne opinion, before the commo-  
uidendo melioribus judgement of the Church, doth falsely interprete Scripture,

vsq; ad præ- doth draw the meaning of Scripture to its owne wil, yea the  
ciedæ cō- will of God to the same. And he condemnes the Pelagians,

unionis, Donatists, and Manichies, for that by it they expounded  
& condon- Scripture, and deuided themselues from the communion of

dae schisma- holy Church.

tis vel here- With S. Augustine, agrees Cyril of Alexandria: (t) Here-  
fis sacrile- gium per- tikes should do well if they would seeke the true sense of Scripture,  
gium per- uenire dia- and not turne all according to their owne will. And with them  
bolica præ- both, Vincentius Lyrinensis: If (u) any would seeme a Prophet or  
sumptione. Maister, that is, maister of spirituall things, let him chieflie desire v-  
(s) Videtis

nity  
vos agere, omnis vt è medio scripturarum auferatur autoritas, & suus cui-  
que author animus sit, quid in quaue scriptura probet, & improbet, id est, non  
vt authoritati scripturarum subiiciatur ad fidem, sed sibi scripturas ipse subiici-  
at. (s) Cyril. Alex. l. 2. thesaur. c. 3. Probè facerent hæretici omnes, si vindique stu-  
derent verum scripturarum sensum venari, nec ad voluntatem suam omnia ver-  
tere. (u) Pmo. Lyr. comment. Si quis videtur Propheta esse, aut spiritualis rerum

Spiritualium magister, sumo studio unitatis & aequalitatis cultor existat, ut neq;  
opiniones suas ceteris præferat, & ab vniuersorū sensibus non recedat. (u) Scripturam  
sacram pro ipsa tui altitudine, non uno eodemque sensu omnes accipiunt,  
sed eadem eloqua aliter atque a iter, aliis & aliis interpretatur, ut pene quot  
homines sunt, tot illic sententiae erui posse videantur: & idcirco multum neces-

sit prop-  
ter tantos tā  
variū erroris  
affractus', vt  
Prophetice  
& Aposto-  
liche inter-  
pretationis  
linea secun-  
dum Eccle-  
siastici & ca-  
tholici sen-  
sus normā  
dirigatur.  
nity, and equality, that is, that he do not prefer his owne opinion be-  
fore others, nor doe departe from the generall opinions of all men. Because (w) all doe not take the holy Scripture in one and the same  
sense; some do interpret one way, others another way, the same sen-  
tences, so that as many senses are made, as there be men. Therefore  
it is very necessary by reason of many turninges and windinges of er-  
rors, that the line of Catholickall, and Apostolical interpretation be  
directed, according to the rule of the Ecclesiastickall and Catholike  
sense. Heere is aduise giuen not to wret all to our owne li-  
king, and spirit, but to keep vnity, and direct the interpre-  
tation of Scripture according to the rule of Catholike sense.

After all these, Venerable (x) Beda, the honour of our  
Nation, in the eight age, sayth: As the Prophets did write, deli-  
uer, and speake, not their owne wordes, but the wordes of God; so  
also the Reader of them, must not vse his owne proper interpretation,  
least he decline from the sense of the truth. Therfore we affirme, that  
no man presume to expound Scriptures, according to his owne plea-  
sure. What more plaine?

I will adde to these the testimonyes of Luther and Caluin  
vittered in confutation of others, but against themselves. Lu-  
ther (x) speaking against Swenkfeldius, sayth: It must not trouble  
vs, that some do glorify of the spirit, and little esteeme the Scriptu-  
res. But, sayth Luther, good friend, the spirit goes thru way, & that  
way: I also was in spirit, and haue seene spirits, if I may glory of my  
owne, perhaps more, then they shall see in a yare; and my spirit doth  
shew it selfe in something, where theirs is yet in a corner. Note, sua propria  
that the Swenkfeldians, and the Caluinists agree, in that interpreta-

both tione potest  
vti, nec à sensu veritatis exorbiter. Ideo dicimus, ne quis ad libitum suum  
scripturas exponere audeat. (z) Luth. ut Coelensis a. 15. 24. pag. 125. Neque  
nos impeditre debet quod alij gloriuntur de spiritu, & scripturas partii faciunt.  
Sed, bone amice, spiritus hucus, spiritus illuc: ego quoque fui in spiritu, atque  
etiam vidi spiritus (si omnino de proprijs gloriandum est) forte plusquam illip-  
si intra annum videbunt, quotiescumque etiam gloriuntur; & spiritus meus e-  
tiam in aliquo se ostendit, cum tamen spiritus eorum in angulo sit tacitus.

Beda.

(x) Bed. in  
2. Pet. 1.

Quoadmo-  
dum Pro-  
phetæ non

sua propria,  
sed Dei ver-  
ba scribe-  
bant, trade-  
bant, predi-  
cabant: ita

& Lector

corum non

## PART.2.64 The priuate Spirit confuted, CHAP.3.

both of them rely on the Spirit, and make it the ground of their Fayth: they differ, in that the former refuse scripture, and rely only on the spirit; these later admit scripture, but, both for canon and sense of it, subiect it to their spirit: so that the spirit in the one rejects scripture, in the other it censures, and Lordes it ouer scripture. Whether is worse, let any be

Of Caluin. judge. Caluin also speaking of the same Swenkfeldians, sayth: If

(a) Cal.1.4. that spirit was good, it would be the same with the spirit of the Apostles, and ancient faythfull people, but their spirit would not be iudg  
infat. 17.19. without scripture: so say we; If Caluin, or the Caluinist spirit  
Horribili fascino Satā were true, it would be the same with the spirit of the an-  
mentes eo- ciente Church and Fathers. Also against the Ubiquitarians, he  
num deinceps sayth: Satan (a) hath bewitched their mindes with horrible witcher-  
tauit. Sathan ry &c. And, Satan by turbulent spirits doth endeavour &c. Mans (b)  
perturbulen hart hath so many secret places of vanity, is subject to so many holes of  
tos spiritus lyes, is couered with so much fraudulent hypocrisie, that it often de-  
hodie quo- ceauers in selfe. Againe: Many (c) false Doctours belye, or counter-  
q; molitur.

(b) Cal.1.3. make ostentation, that they are endued with the spirit of God. They  
1.1.Kit. 2. 10. (d) are fooles who amazed at the honourable title of the spirit, dare  
Tot vanita- not enquire after the matter it selfe. Many (e) braggio of the spirit,  
tis recessus yet speake in their owne priuate name, goe out in their owne name,  
habet, tot vter out of their owne sense. Thus do these Patrons, & pra-  
mendacij la- etisers of this priuate spirit wound themselues, in thus stab-  
tebris scater- bing the same in their aduersaries. For what they affirme  
cor huma- against them, is verified against themselues.

fraudulente But what can these Spiritualists (as we may call them)  
hypocrisi say to all these testimonies of Fathers? Or rather what shall  
obrectū est, we say to them about the same? I conceave nothing can be  
vt seipsum sayd better, then that which S. Augustine in the like case of  
sepe fallat. originall sinne, sayth against the like Heretikes the Pelagi-

(c) Cal.1. in ans: for hauing cyted most of the Doctours before his tyme.  
1.1. Ioan. 4.1.. both of the Greeke and Latin Church, as Ireneus, Athanasi-  
Multi falso us, Cyrill, Nazianzen, Chrysostome, Basil, Olympius, Reticius, &  
doctores ti- fourteene  
tulum spiri-

tus mentiuntur. Insurgunt multi fanatici homines qui se temere iactant spi-  
ritu Dei præditos esse. (d) Stulti sunt qui ad honorifici tituli strepitū attoniti,  
&c. (e) Loquuntur priuato suo nomine, prodeunt priuato suo nomine, pro-  
ferunt ex proprio sensu.

## By testimonies of Fathers.

## 65 SECT. I.

(f) Tom. 7. cont. Julian. Pelag. lib. 2. prope finem. Eorum ergo appende sententias, nolo esse plures, vt eas te pigeat numerare, sed non sunt leues, vt eas dederis appendere, immo tam sunt graues, vt te videam sub earum onere laborare.  
 (g) Hic sunt & ceteri, quorum te mouere debet tanta consensio. non est ita, sicut stylo maledicio scribis, conspiratio perditorum : in Ecclesia Catholica, doctrinæ sanæ studijs claruerunt spiritualibus armis muniti, & accincti : strenua contra Haereticos bella gesserunt : perficiatis fideliter suæ dispensationis laboribus in pacis gremio dormierunt. (h) Finge te nescire quid dicunt Ecclesie sanctæ tot

fourteene more, whose works are not now extant, as Eulogies, qui  
 gins, Ioannes Ammonianus, Porphyrius, Fidus, Zozimus, Zoboenus, vita optimè  
 Nimpnidius, Cromatius, Iouinus, Eleutherius, Clematius all grecce gesta debellatores, qui  
 Doctours; and Cyprian, Hilary, Ambrose, Innocentius, yea Hieronimus, of his owne tyme, all Doctours of the Latin Church, temporum  
 and all to proue originall sinne, and necessity of grace, a- latitq; suorum  
 gainst Julian the Pelagian, he speaketh of the Fathers in this me de hoc  
 manner : These (f) Fathers I haue cyted, & no more, least it shoulde sciculo, an- erroribus,  
 be too tedious to read them, yet such, as are not so light, that you may tequam vos  
 scorne to weigh the, yea so great, that you may groane vnder the bur- ebulliretis,  
 then of them. These (g) are they, whose so great consent ought to exieruat.

(i) Tom. 7. cont. Julian. doctrine, and armed with spirall weapons ; who fought stoutly a- Pelagianum  
 gainst heretickes, and haue passed ouer their labours, and slept in the lib. 2. prope  
 bosme of peace : VVho (h) haue liued holily, and ouercome the er- finem. Veru  
 rours of their tyme, and departed gloriously out of this world, before eti tales no  
 you came into it. These (i) though they were not then present, when fuerunt in  
 this Controuersie began, and is now on foot, & so could not by word his causis,  
 of mouth giue a definitiue sentence ; yet when they wrote, and sayd quis ad se  
 these thinges, they were then such as had not any either friendship, delatas, &  
 or falling out with you or vs. They were angry, neither at you, nor cognitas, cu  
 I vs, hic viueret,

suo iudicio  
 defisiierunt, ad hanc tamen causam tales erant, quando de illa sententias prota-  
 lerunt: nullas nobiscum, vel vobiscum amicitias vel attenderunt, vel inimicitias  
 exercuerunt, neque nobis neque vobis irati sunt; neque nos neque vos mi-  
 serari suut: quod inuenierunt in Ecclesia, tennerunt; quod didicerunt, docuerunt,  
 quod a Patribus acceperunt, hoc filiis tradiderunt. Non dum vobiscum apudi-  
 stos iudices aliquid agebamus, & apud eos acta est causa nostra : nec nos nec  
 vos eis noti fueramus, & eorum pro nobis latas contravos sententias recita-  
 mus; nondum vobiscum certabamus, & eis pronuntiantibus vicimus.

## PART. 2. 66 The priuate spirit confuted, CHAP. 3.

(k) Tom. 7. cont. Julian. Pelag. lib. 1. cap. 2. circa medium. Quod credunt, credo; quod tenent, tenco; quod docent, doceo; quod prædicant, prædico. Iftis cede, & mihi cedis; acquiesce iſtis, & quiescis a me: poſtremo, fi mihi per eos amicus fieri non viſ, altem peto, ne per me illorū efficiaris inimicus: ſed quomodo non efficieris, fi in iſto errore permanferis? Quantum ergo melius, vt his accedas, ab illo recedas? Tantumne apud te poſſunt Pelagiſ & Celeſtiuſ, vt a foliis ortu uisque ad occasum, tot ac tantos Catholicæ fidei Doctores, & defenfores antiquos, & noſtræ atati contiguos, dormientes & inanentes, non ſolum deſerere,

verum etiā vs, had compassion of neither. What they found in the Church, they Manicheos kept; what they learned, they teached; what they receaued from audeas ap- their Fathers, they deliucred to their children. You and we did not plead before these judges, and yet they decyded our caufe; neither you nor we were knowne to them, and yet we do produce their ver-

dict for vs, againſt you; we did not about this matter contend with you, and yet they pronounce vs victors. That (k) which they believe we believe; what they teach, we teach; what they preach, we preach; yield to them and yield to vs; conſent with them, and con-

(l) Tom. 7. cont. Julian. Pelagiſ lib. 2. prope finem for vs an enemy to them, which yet you muſt be, if you remaine in this error, therfore leau it, and leane to them. Can (l) Pelagiſ, and Celeſtiuſ (Luther and Caluin) ſo farre preuaile with you, that for them you dare forsake ſo many, and ſo great ancient Do- fhours, and defenders of the Catholike fayth ouer all the world? Hath tyme made ſuch a conuision of great and ſmall matters? Is darkenes ſo become light, and light darkenes, that Pelagiſ, Celeſtiuſ, Julianus &c. do ſee; and Hilary, Gregory, Nazianzen, Ambroſe &c. are blind? VVere (m) it not better to yield to them, who are better and stronger, and to maister your owne presumption, then to iſſit vpon your owne animosity and conceit, which you deſire ſhould preuaile, because it is your owne? VVere (n) it not better to yield ant Pelagi- us, Celeſti-

us, Julianus, & cæci ſunt Hilarius, Gregorius, Ambroſius? (m) Tom. 7. contra Julian. Pelag. lib. 1. cap. 2. ſub finem. Ut inuante meliore atque fortiore, te vinceres; & animositatē, quid aliud, quam humanam, quā cupis tuam qualifcunq[ue] ſit, quoniam tua iam facta eft, præualere ſententiam, potentiore pietate ſuperarēs? (n) Ibidem. Sed iſtis Sacerdotibus, vel potius in eis ipſi Domino Christo, non velut qui nunc primum veneris, traderes, ſed velut qui recesseras redderes?

(o) Tons. 7. contra Julian. Pelag lib. 2. versus 11. Quanto tibi essent isti iudices optabiliiores, si teneres Catholicam fidem; tanto tibi sunt terribiliores, quia oppugnas Catholicam fidem, quam in lacte suxerant, quam in cibo sumper- runt, cuius lac & cibum parnis magnisque ministraverunt, quam contra ini- micos, etiam vos tunc nondum natos, unde nunc reuelamini, appertissime ac fortissime defendetur. Talibus post Apostolos sancta Ecclesia plantatoribus, rigatoribus, edificatoribus, pastorum, nutritoribus crevit: ideo prophanas voces vestre noxilitatis expauit, & cautâ ac fibriâ ex admonitione Apostolicâ, ne sicut serpens Euam astutâ suâ, sic & mens eius corrumperetur à castitate quæ

est in Chri-

yield to these Christian Doctours, or rather to Christ in them, and sto: Catho-  
to restore your selfe to them, from whence you are departed? How  
licae fidei  
(o) gratefull would these be to you, if you did belieue the Catholike  
fayth: and how terrible must they needes be against you, when you  
oppugne the same Catholike Fayth, which they sucked from the teat,  
which they eat with their meate, which for milke and meate they  
gave to little ones, and great ones, which they plainly and stoutly  
defended against their enemies, euен you not then borne? By such  
planters, waterers, builders, Pastours, nurses, the Holy Church  
increased, therefore stood amazed at the prophane termes of your  
noueltie, and as the head of a serpent, abhorred, trod vnder foot,  
bruised and kickt away your new opinions, whiche did lurke, and  
crawlle to deceaue the virginity of the Catholike Church, and cor-  
rupt the chastity of it, whiche it bath in Christ, as did the Serpent sed-  
uce Eue. The Fayth of these is to be defended against you, as is the  
Ghospell, against wicked and professed enemies of Christ; euен that  
Catholike and Christian fayth; which as it was first deliuerner in  
Scriptures, so by these Fathers it bath beene hitherto kept and de-  
fended, and shall by Gods grace, euer be kept and defended. Thus

I 2

S. Au-

quantu*m* tibi  
optem, vi-

taberis,

Dei miseri-

cordia do-

nante, quod

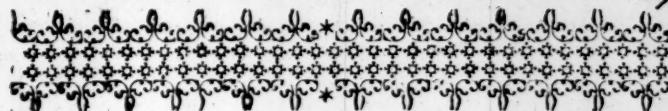
optem, vi-

det qui faciat, aut si, quod abominor, in eadem quæ tibi videtur sapientia, & est magna stultitia, perduraueris, non tu iudices queſitus es, vbi causam tuam purges, sed vbi tot Sanctos Doctores egregios, atque memorabiles Catholice veritatis actus, Irenium, Cyprianum, Reticium, Olympium, Hilarium, Gregorium, Ambrosium, Basilium, Ioannem, Innocentium, Hieronymum, ceterosque socios ac participes eorum, insuper & vniuersam Christi Ecclesiam, cui diuinæ familiæ Dominica cibaria fideliter ministrantes, ingenti in Dominogloria claturerunt. Aduersus hanc autem miserabilem, quam Deus auertat, infamiam, sic respondendum esse video libris tuis, vt fides quoque aduersus te defen- datur istorum, sicut contra impios, & Christi professos inimicos etiam ipsum de- fenditur Euangelium.

PART. 2. 68. *The priuate Spirit confuted*, CHAP. 3.

S. Augustine against the Pelagians, & their new doctrine, for the Fathers; and thus we against the Protestantes, and their priuate spirit, and new doctrine, for the same. And this may suffice for the testimonies of Fathers.

THE



THE  
PRIVATE SPIRITS  
INTERPRETATION  
OF HOLY SCRIPTVRE,

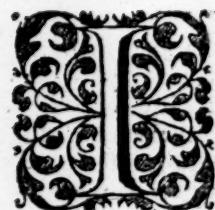
Deciding of Controuersies, and judging of  
matters of Fayth; Confuted by Reasons  
drawne from the difficulty of discerning  
of Spirits.

C H A P. IIII.

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*Of the diuersity of Spirits.*

S E C T. I.



N the former Chapters we haue con-  
futed the Protestat priuate spirit by au-  
thorities of holy Scripture, and by te-  
stimonies of ancient Fathers: it remai-  
nes that we doe the like by euidence of  
reason; and in this Chapter, by reasons  
drawne frō the difficulty of discerning  
of spirits, of which if the priuate spirit  
benot able to discerne and judge which be good or bad,  
which true or false; much lesse is it able to discerne & judge

PART. 2. 70 *The priuate spirit confuted*, CHAP. 4.

the motions and effects of them, that is, which Scripture, & the sense of it, is true or false, which fayth and doctrine is good or bad.

Diuersity of  
Spirits.

Greg. lib. 4.  
Dial. cap. 3.

In nature  
and essence.

(a) Heb. 1.  
14.  
(b) 1. Pet. 5.

In state and  
condition.

For the better vnderstanding of which difficulty of discerning of Spirits, we may note first how many sortes of varieties and distinctions of spirits there be. 1. According to the nature and property of spirits, s. *Gregory* diſtinguiſhes them thus. Some are without mixture of body, ſome with mixture. Spirits without mixture, are either increate, as God the Father a spirit, God the Sonne a spirit, God the Holy Ghost a spirit, all one God, al one spirit, good without quality, great without quantity, every where without place, alwayes without tyme, doing all without action, mouing al without motion, containing all, and contained in nothing, and present in all by his eſſence, power, and preſence, and yet aboue all: or els create, which are either happy in glory as the Angells in heauen, which are as (a) *adminiſtring spirits for vs*; or els damned in hell, as the Diuels, who as (b) *roaring Lyons ſeeke to deuoure vs*: both which doe differ either in ſpecie or kind, or at the leaſt in degrees of power and greatness, ſome being in the highest, ſome in the midle, ſome in the lowest Hierarchie, euery Hierarchie hauing his order, and euery order his particuler Angels, and Diuels belonging to it. Spirits mixt with bodies & flesh, are either ſuch as are mixed with flesh, and dye with it, as the ſenſuall ſoule of birds and beaſtes; or ſuch as are mixt with flesh, but dye not with it, as the reaſonable ſoule of man, which is a meane betweene Angells to whom he is inferiour, and beaſtes to whom he is ſuperiour, communicating with the one in the immortality of ſoule, with the other in mortality of flesh. 2. According to their estate, and condition; theſe ſpirits are ſome good, as God, Angels & Saints; others bad, as Diuels & men wicked, aliue, or damned in hell; others indiſcret, as the natural ſpirit of man, and ſenſuall of beaſtes: ſome are bleſſed in heauen, as Angells and Saints, others damned in hell, as Diuels, and the damned ſoules; others in the way, and out of danger, as the ſoules in purgatory; or in the way and in danger, as the ſoules of men liuing; ſome are meere intellectual,

*By the divers apparitions of Spirits.* 71 SECT. I.

Intellectuall, as God and Angells; others more sensuall, as beasts; others rationalle mixed of both, as man; some alwayes without bodyes, as Angels and Diuels; others alwayes with bodyes, as beastes and birdes; others sometyme In worke & mes with body, and sometymes without, as the soule of operation. man liuing, or dead, before and after resurrection, 3. According to the effect and operation, S. Bernard distinguishes *S. Bernard.* six kindes of spirits. 1. Diuine, of God, (c) *the spirit is God.* *serm. de 7.* 2. Angelicall, of Angels, (d) *he hath made spirits his Angells,* *spiritibus.* which alwayes worke good. 3. Diabolical, of the Diuell, (e) *i. Ioan.* (e) *he sent immissions by euill Angells.* 4. Carnall, of the flesh, (f) *C. 1. 18* (e) *puffed vp by the sense of the flesh.* 5. Worldly of the world, (g) *1. Cor. 2.* (f) *you haue not receaued the spirit of this world, which worke alwayes bad.* 6. Humane, of man, (b) *the spirit of man which is in man,* which of all is indifferent, and when it is affisted with grace is good, when stayned with sinne is bad. To which may be added the spirit of truth, and of lying, the spirit of wisedome, and giddines, and the spirit of the knowledge of truth, and errore, of which is spoken before cap. 2. Of which spirits for our purpose, these chiefly are to be noted, that is, the spirit of God, of Angells, of Diuells, and the spirit of the soule of man dead, in heauen, in hell, or in purgatory; and of man liuing, according to the dictamen, either of our naturall reason, or of the light of diuine fayth and grace. And thus much of the variety and differences of the nature of spirits, which are to be discerned.

Secondly, we may note, that these setierall sortes offspirts haue severall sortes of operations in man, and do severall wayes manifest and shew themselves in him and to him; for as in the naturall life of man, besides the powers vegetatiue and sensitiuue, by which he liues and moues, God and Nature hath prouided certayne more subtile spirits, that is, the vitall spirits in the hart, which passing through the arteries, do help to vitall operation, as nutrition, and augmentation; and sensible spirits in the braine, which passing through the veines do affist to the sense of feeling, touching, and the rest: so also in the spirituall life of a Christian man, besides the permanent guifts of the Holy Ghost, and habits of faith, hope,

PART.2.72    *The priuate Spirit confuted, CHAP.4.*

Divers sortes  
of appa-  
riations .

Spiritual &  
internall .

hope, and charity , infused in Baptisme , and Pennance , to-  
geather with grace ; God doth communicate also certaine  
extraordinary helpes and guifts to the soule, which as cer-  
taine beames of his diuine light, and sparkles of his celestiall  
loue, assist and enable it to a higher knowledge of God, and  
good thinges , and to a more perfect practise of vertue and  
perfection: and these are diuine illuminations, inspirations,  
or visitations and visions, which are of two sortes, the one  
meere spirituall, and internall ; the other sensible and ex-  
ternall . The first sort of spirituall motions , arise immedi-  
ately from four heads . 1. From God , who ( illuminating the  
Vnderstanding with a heauenly light, clearely to discerne  
what is true or false, what good or bad ; inflaming the will  
with an ardent desire to loue sincerely him and his goodnes,  
and to doe his holy will and commandement ; and enabling  
the rest of the faculties with an inuincible fortitude, to per-  
forme couragiouly what is to his greater honour & glory )  
doth, when, or how he pleases, and by meanes, and in tyme  
best fitting , as prayer, meditation, reading, or such spiritu-  
all practises, speake, iustruct, and direct the soule by speciaall  
illustrations , inspirations, and confortations . 2. From the  
good Angell , who by good cogitations and motions , exciting  
the dulnesse and drowsinesse , conforting the infirmity and  
weaknes of the soule; and conserueng the same from danger  
of enemies, is alwayes ready to assist vs in prayers, and good  
workes, and to defend vs from all occasions, and temptati-  
ons . 3. Frō the *Spirit of grace*, which with the light of fayth,  
& flame of charity inhabiting in vs, doth continually knock  
at the dore of our heart, and in our sleep awakes vs, in our  
sicknesse strengthens vs, in our distraction so recollects vs,  
that with alacrity we may proceed in all exercises of piety,  
and with facility ouercome all assaults of our enemy . 4. Frō  
the *Dictamen of reason*, and *light of nature*, which pricked  
forward by the synderesis of a good conscience, doth as a  
Preacher continually exhort and moue to a prosecution of  
good, and an auersion from euill ; and as a Maister doth still  
direct and instruct vs how to behauie our selues in our com-  
bat against the law of sinne, and the *Angell of Sathan* ,  
which

*By the diuers apparitions of Spirits.* 73 SECT. I.

which make continual opposition against it; all which, as a vigilant watchman, doe still watch at the superiour part of the soule, to wit, the Memory, Will, and Understanding, either by an infused light, or by species, formed and framed in the phantasie, and do inwardly knocke, awake, admonish and incite our soule, to the knowledge of truth, & the operation of God.

The other sort of Spirits is sensible, and visible, by visions, and apparitions; and these are sometymes *Imaginary*, extermal, presenting inwardly to the phantasie, and imagination, a shew and apparition either of wordes spoken, or of persons appearing in their own person, or in some other like to the, <sup>In the im-</sup> gination. or in some figure representing them: others sometymes are *Visible* and *corporall*, seene, heard, or felt in some corporall body, formed and framed of the ayre, and assumed & moued by a spirit which in them speakes, walkes, and exercises sensible actions, as though it were a true and liuing person, both which kindes happened often to the Patriarches and Prophets of old, and to many in these later tymes; sometimes waking, sometymes in their sleep, and are both of them, either by way of *Oracles* (as S. Augustine calles them) when some graue person appeares and fortells what is to be done, <sup>Aug. de spir.</sup> as did *Onias*, and *Hieremy*, to *Iudas Machabeus*; or by way of <sup>ex liz. c. 25.</sup> *visions*, when thinges haue the euent indeed, as they appear in shew, as happened to S. Peter, who (<sup>(a)</sup>) *saw an Angell*, whē <sup>By Visions.</sup> indeed the Angell did free him out of prison; or by way of *Dreames*, when apparitions of mysteries are shadowed in figures, not understood in sense and signification, such as was <sup>(a)</sup> *AB. 15.* <sup>By dreames</sup> *Pharaos Eares of corne*, and *Nabuchodonozor his Statua*.

All which, whether interiour or exterior, though they be properly diuine, of God, and good Angels (of which is frequent mention, and examples both in the old and new Testament) yet because they are sometymes diabolicall, of the Diuell, who by suggestions and illusions doth imitate them; and sometymes naturall dispositions or diseases of body, whose affections and imaginations are not much vnlike to them: And because of the later sortes, that is, visions and apparitions, of which is the greatest difficultie, examples

PART. 2. 74 *The priuate spirit confuted*, CHAP. 4.

in scripture, and ancient histories (for I will forbear latter tymes) are many and authenticall, how sometymes God, sometymes Angells, sometymes Diuell, sometymes Soules out of Limbo, Paradise, Purgatory, Hell, & Heauen haue appeared: therefore I will first produce some examples of

**Apparitions  
of God.**

- (a) Gen. 3. we haue examples, how he appeared to (a) Adam in Paradise, to (b) Noe in the Arke, to (c) Abraham in Harem, in Mæbre, in the mountaine, to (d) Moyſes in the fiery bush, in Egypt, in the mountaine, and in the Tabernacle, and to (e) Agar, in the desert, to (f) Samuel in the Temple, and to all the Prophets, and many of the Patriarches; in all which it is sayd, Our Lord spake, our Lord appeared, which he did in the shape, now of a man, as to Adam; now of three men, to Abraham; now of a Wrestlar; to Jacob; now of a fire, to Moyſes; now of a Cherubim (f) Dan. 7. to (g) Ezechiel; now of (h) a Thorne, to Isaiaſ; now of (i) an old man in a white Vesture to Daniel, (though it be more probable, that not God in person, but an Angel representing God, did appeare.)
- 2. For apparitions of Angells, we haue examples expreſſly of them, how they appeared to (k) Lot, to forewarne him of the destruction of Sodome; to (l) Jacob, to encourage him against Esau; to the (m) Israelites, to direct them through the desert; to (\*) Gedeon, to make him Captaine against Madian; to (n) Tobie, to accompany him in his journey; to (o) Elias, to ſend him to reprehend Ochozias; to (p) David, punishing and killing the people; to (q) Zachary, and to the Virgin Mary, reuealing ſecret mysteries to the. Which apparitions, if we reſpect the place, were made either in the garden, as to our (r) Sauiour; or in the fieldes as to (s) Jacob; or in the desert, as to (\*) Agar; or in the house, as to (t) Gedeon; or in the fornace, as to the three (u) Childeſ; or in the Temple, as to (w) Zachary; or in prison, as to (x) Peter; or at the Sepulcher, as to Mary Magdalene. If the ſtate of persons, they were made to our Sauiour himſelfe; to Christians, as S. Peter; to Iewes, as Ioseph and the Patriarches; to Gentils, as Heliodorus, and the three Kinges; to men, as Zachary; to Women, as the Maries; to old perſons, as Abraham,

To what kind of perſons.

By the difficulty to discerne spirit. 75 SETC. I.

ham, and *Sara*; to young, as *Daniel*; to good persons, as *Lot*; In what ty-  
and bad, as the *Sodomites*. Also some before Christ, some af- mes.  
ter Christ, some in Christs tyme, some in the law of Nature,  
some of grace: so that in all tymes, and at all places, & to all Apparitions  
sorts of persons these revelations of Angells haue bin made. of Diuels in

Thirdly, for apparitions of Diuels, (wherof some are the shape  
sayd to be *Pythonici*, or South-sayers, some *Paredry*, or Fami- of beasts.  
liars, some *Catabolici*, or possessors and tormentors of men,  
some *Oniroponpi*, or dreame makers) we read of their visible *Delin disqu.*  
apparitions (to omit their imaginary) how they haue appea- *lib. 2. q. 30.*  
red often, and in many shapes; sometymes of Beastes, as of a *2. p. 160.*  
serpent to (a) *Euan*, and *Leonard* of (b) *Corbie*; of a Dogge *(a) Gen. 2.*  
following them, to (c) *Simon Magus*, and *Cornelius Agrippa*; *(b) Marul. 1.*  
of a Horle, to an Earle of (d) *Mascon*; of a Cocke, to (e) S. *3. cap. 7.*  
*Iouan in Pachomius*; of a Crow, to (f) *S. Romualdus*; of a Foxe, to (g) *Elench.*  
*S. Hilarion*; of a Dragon, to (h) *S. Margaret*, and to *Gonzales* *(d) Hugo*  
of Castile; of Lions, Buls, Beares, and Wolues to (i) *S. An-* *Flor. Chron.*  
*thonius*; of a Dog, to (k) *S. Dunstan*; & ordinarily of a Cat to *Pct. Clem. lib. de mir.*  
Witches, and of Wolues (l) to terrify, & of Bees, and flyes to *(e) Metaphr.*  
trouble & distract (m) men. Sometimes of men or women, *apud Sur.*  
(and to (n) *Apelles* like a beautifull woman) as to our Sauiour *mense Maij.*  
Christ, like a Venerable ma (o) in his temptation; to *Saul* (in some *(f) Damian.*  
opinion) as (p) *Samuel*, by the Pythonise; to (q) *S. Martin*, as *meius vita.*  
a King with a Diademe; to a Boy (in *S. Gregory*) as a blacke *(g) Hieron.*  
(r) More; to *S. Robert the Abbot*, as a frisled *(h) Marul.*  
*S. Maximus*, as a Mariner with a ship; to *Euagrius*, as a Clear- *lib. 5. cap. 7.*  
gy man; to *Macarius*, as a reaper of corne, and an Apotheca- *(i) Athan.*  
try; to *Nathanael*, as a Carrier whiping his (\*) horse. In all *vita S. Ant.*  
which he alwayes appeared in some deformity, as either in *(k) Sur. eius*  
a body blacke, pale, dury, stinking, or terrible, or with a *vita Mag.*  
face foule, blacke, and deformed, or with a nose hooked, a *mense.*  
mouth wide, eyes hollow, or fiery, feet club or clouen, toes *(l) Remig. c.*  
like clawes, or some great deformity of body, as is (t) obser- *13. l. 1. demo.*  
ued, God not otherwise permitting it, the better to discouer *(m) Ioan.*  
K 2 him *Fornice.*

(n) *Sozem. lib. 6. cap. 28.* Of women and men. (o) *Matth. 4. Beat. Vincen. mag.*  
*hist. Stel. in Lucam. Gen. concord. Caiet. 3. parte q. 7.* (p) *Cyp. de ador. Anat. l.*  
*3. q. 37. a. Reg. 21.* (q) *Subst. vita Martin.* (r) *Greg. 4. Dial. 10.* (s) *Sur. tam. 3.*  
*Inss. 7. (\*) Marul. 1. 5. c. 7. Sab. exempl. lib. 10. c. 23.* (t) *Tyrenus lib. 1. de apparit. c. 5. Soz-*  
*em. Michaelis pneumat. c. 4. Binsfeld. confess. malefic. praelud. 12.*

## PART. 2. 76      The private spirit confuted, CHAP. 4.

(n) *Luth. de him; sometymes in the night to men, eyther waking, as to Athiss abrog.*

(u) *Luther, when he taught him to abrogate the Masse; or (w) Zuing.de sleeping, as to (w) Zuinglius, in what colour he knew not,*

*when he taught him to expound the wordes of the Sacra-*

*ment, figuratiuely; and to (x) Oecolampadius, when he kild*

*(y) Luth. lib. cont. Carol. (x) Luth sup. (y) Carolo- dins, when in the pulpit he stood by him; sometymes he ap-*

*peared in shape of Saints, Angels, and Christ, and God him-*

*selfe, of which see examples after wardes; sometymes of In-*

*cubi, and Succubi, lying with men, or women, and by art*

*getting of children; sometymes of Centaur's, Scylla's, Chimera's,*

*Gotgons, Cerberus, Harpies, and other monsters terrifying me;*

*sometymes seeking adoration, to be worshipped as Gods,*

*which they require of Witches; sometimes shewing a ser-*

*uiceable obedience, as when to Magiciās they eyther at cer-*

*taine wordes of Magicke, or at certaine constellations of*

*starres, or vpon certaine dayes of the weeke, as Friday at*

*night, they ryse vp, appeare, and disclose thinges secret, as*

*(z) Mash. 17 treasures; or foretell thinges to come, as the events of batels,*

*(a) 3. Mach. 15. or the like. All which in what shape they please, & to whō*

*God permits, the Diuellis performe.*

(b) *Eccl. 46. Fourthly, for apparitions of soules out of Limbo, before*

*23. Christ, we haue the examples of Moses from Limbo, and E-*

*1. Reg. 28. has from Paradise, to our Sauour, and the three Apostles (z) in*

*(\*) Aug. 1. de the transfiguration; of Onias the high Priest, and Hieremy (a)*

*etwa pro morte the Prophet to Iudas Machabeus, and the people; of Samuel the*

*6. 15. Prophet (b) (according to (\*) S. Augustine, and others) to*

*Ambr. lib. iii. Saul the King, telling him, sayth Ecclesiasticus, the end of his*

*Luc. life, and exalting his voice out of the earth in prophesy, or as it is in*

*Basil ep. 80. marty. the Greeke, after he had slept, or was dead, prophesying.*

(c) *Greg. l. 4. Fifthly, for apparitions of soules out of Purgatory, we*

*dial. c. 4. & haue ancient exemplar; of Paschafius a Deacon seene by Ger-*

*55. manus Capuanus, in the Bath of Angulanus; of Iustus freed by*

*(d) Bern. vit. 30. Masses of his brother Copias; of another helping a Priest*

*S. Malachie. at the Bathes, and helped out of Purgatory by his Masses, al-*

*(e) Anton. 3. three cyted by S. Gregory (e) the Great; and of the sisters of*

*p. Chron. tit. 23. cap. 7. (d) S. Malachias, and (e) S. Thomas of Aquine, both appearing*

*& relating themselues freed by their Brothers masses. With*

*many*

By the diuers apparitions of Spirits.

77 SECT. II.

many other of later tymes, too long to be set downe.

Sixthly, for apparitions of the Damned in hell (to (f) Plin. de omitt the apparitions of Infidels, such as are related of Remulus to (f) Proclus, exhorting the Romas to worship the Gods; (g) Plin. l. 3. of Homer, to Appion the (g) Gramarian, telling him his owne Country, and friends; of Achilles, to Apolonius; of Seuerus to (b) Heliogabalus; of Castor, & Pollux (i) in the Latine Warre; of the Ghost at Athens related by Pliny, to be leane faced, long haired, and handes and feet (k) chained: To omit, I lib. i. cap. 8. say these Infidels, we haue of Christians, the examples of (k) Plin. lib. Theodoret (l) the Arrian King, carried betwene Iohn the 8. epist. Pope, and Symachus the Senatour (both whoerne he had kil- (l) Greg. Tert. led) into Vulcans forge; of Chilpericus (m) the wicked King lib. 8. cap. 5. of France, seen by Guntran the King, carried betweene three Bishops into a hōat caldron; of a Bishop of (n) Ancona, seen (m) Greg. l. 4. by Elias an Hermit standing before Gods Tribunall, and ca- tyed to hell; of a Numme (o) in S. Laurence Church cut in pee- (n) Marulas lib. 1. c. 11. ces before the altar; of (\*) Eubronius an Apostata, appearing (o) Ado. in to one, whome he had vsed cruelly, and carried into hel- chro. etat. 6 fire. And so many more too pittifull to be remembred.

Seauenthly, for the apparitions of the soules in heauen, we haue the examples first of our Sauiour, to S. Paul in his way to Damascus (p); to S. Peter flying from Rome, and saying he went to Rome to be crucified againe (q); to Carpus Bishop of Crete (r) with multitudes of Angels, reprehending him for too severly pu- nishing a lapsed Brother; to Peter Bishop of Alexandria, complai- ning that Arrius had torné his coate (r); to S. Martin in the halfe coate which the day before he had giuen, for his sake, to one naked: next of our Bleſſed Lady (I recount only those which are ancient) to (t) S. Iames in Spaine at Saragossa, for erecting there a Chapell, now in great veneration; to (u) S. Gregory (t) Benterus Thaumaturgus in a glorious shape; to (w) Musa a Virgin, in S. chrō. bisp. c. 23. Gregory his dialogues, for the amendment of her life; to (x) S. John Damascen, restoring his hand cut off for defending images; to (y) S. Cyril, admonithing him to be friends with S. Chryſtome; to (z) Narses, in all his battailes against Totila; to (a) Cyriacus an Abbot, for the burning of Nestorius writings; to the (b) Architect of Constantine the Great, building a

K 3 Church 14. hist. 24.  
(z) Niceph. l. 1. hist. c. 13. (a) Plat. spirit. c. 14. (b) Greg. Ture. gloria marty. c. 8.

## PART. 2. 78 The priuate Spirit confuted, CHAP. 3.

- (c) Greg. Twr Church; to the Sonne of a (c) Iew cast into an heate Ouen, by his  
 s. 8. Father, for receauing the Blessed Sacrement among Christians; to  
 Pope Liberius, and (d) Patricius, about building S. Maria ad  
 Nives; to (e) Rupertus an Abbot, giuing him a quicke wit, and  
 vnderstanding of Scripture. All which are of our B. Lady.  
 Of other, Saints we haue the apparitions of (f) S. Peter and  
 Paul to Constantine, and curing his leprosie; of (g) S. Philip, & S.  
 John Euangelist to Gregory Thaumaturgus, shewing a worke of  
 cap. 2. piety to be done; of the (h) Apostles at Constantinople, in thaks  
 (g) I. ijs. eius vita.  
 (b) Procop. l. and to Rainerus, and Alphonsus Kings of Spaine, against the  
 6. de adiic. Moores; also of (k) Saint Agnes, to Constantine the Great his  
 Instin.  
 (l) Rudolph. daughter; Gernasius (l) and Protasius, to S. Ambrose; Potamie-  
 Babiburge de na (m) Origens scholler to the torturer, foreshewing his mar-  
 veter. Princ. tyrdome; (n) Felix Nolanus, defeding his Citty Nola; (o) The-  
 Germ. zelo. odore Martyr, admonithing Euxouius to auoid meates sacrifici-  
 (k) Amb. ser. ed to Idols; (p) Cosmas & Damian, curing Iustinian sore sickle;  
 19. de pas. (q) Peter and Paul terrifing Attila from sacking of Rome;  
 S. Agnetis. to omit what is related in this kind by S. Basill of Mamant,  
 (l) Orof. l. 7. by S. Nazianzen of his brother Cesarius, by S. Hierome of Pau-  
 la, by S. Paulinus of S. Ambrose, by Euodius of S. Steuen, by Pru-  
 h. lib. cap. 5. dentius of Fructuosus and his company, by Lucianus of Gama-  
 (n) Aug. lib. libel, by Palladius of Colluthus, by Theodoret of S. John Baptist,  
 de cura mort. by S. Athanasius of S. Ammon. And who desires to see more,  
 (o) Metaphr. may read in Delrio, the like apparitions in euery age of christ,  
 in Theod. how some appeared, as our Sauiour, and Valeria in the first.  
 martyr.  
 (p) Niceph. How Potamien, and others in the second. How our Blessed  
 10. 12. Lady, S. Iohn, S. Cyprian, and diuers African Martyrs in the  
 (q) Procop. third. How our B. Sauiour, our B. Lady, S. Peter, P. Paul,  
 adiic. Iustin. S. Agnes, S. Agatha, Spiridion, Artemius, Cesarius, Triphillus, two  
 Delrio disqu. Bishops and others, in the fourth age. How S. John Baptist,  
 lib. 2. q. 26. S. Martin, S. Geruase and Protase, S. Ambrose, S. Eulalia, S.  
 Sept. 5. Fructuosus, S. Felix in the fifth age. How our B. Lady, S.  
 Iohn, S. Peter, and Paul, S. Bartolomeus, S. Steuen, S. Euti-  
 chius, S. Teericus, S. John Silentarius, in the sixt age. How  
 our B. Lady, S. Iuuenall, S. Eleutherius, S. Leocadia, in the  
 seauen age; and so downward in all ages vntill this pre-  
 sent

Sent tyme, or neere. All which being not only ancient for the tyme, as being within the first 600. years, but also made credible, by the sanctity of them who did appeare, by the grant of them to whome they did appeare, and by the authority of them who believed, and related that they did thus appear; may in prudence and piety be credited, and cannot without leuity and temerity, be condemned or rejected. And thus much of the variety of spirits, and the certainty of their apparitions. It remaynes that we shew the difficulty in discerning these spirits, and the apparitions of them, and by the same conuince the insufficiency & inhabillity of Private Spirit to discerne good spirits from bad, reuelations frō illusions, and true fayth & doctrine, from false & erroneous.

*Of the difficulty to discerne these Spirits.*

S E C T. II.

THE first difficulty of discerning thes spirits ariseth vpon the difficulties which are in particular about these seuerall sortes of spirits, & the apparitions visible made by them. And first of the spirit of God, great difficulty hath anciently binning of any beene made, whether God did appeare in his owne proper spirit. body, or in one assumed, that is, whether he had such a body, or such partes of a body as appeared in shew, and are by scripture attributed to him; that is, whether he had head, eyes hands, feet, and the rest of the partes of a body, or not? Also as yet great difficulty is made, supposing (as it is most certaine) that he is a meere spirit, whether God himselfe did appeare in assumed bodies, or some Angell in his place, representing his person: & if himselfe should haue appeared, whether the Father, the Sonne, or the holy Ghost? And if the holy Ghost, whether he assumed that flesh of a Doue, or of Tongues (for example) in which he appeared? In the like manner as the second person assumed the nature of man, and of this Doue thus assumed, whether it may be adored and prayed vnto, as God, and the holy Ghost, which assumes it?

Of the spirits of Angels, great difficulties are made of their Of Angels;

PART.2. 80 *The priuate Spirit confuted, CHAP.4.*

their nature, whether it be corporall or meere spirituall : if spiritual, whether all be of the same, or of diuers species, or kinds, whether all be incorruptible by nature or by grace, whether made before, or with the world ; how they can know God, and things on earth ; how they know things to come or contingent ; and how they can vnderstand one another ; how, & by what vertue they moue themselves, and other things ; how they are distinguisched in orders and Hierarchies ; how they haue and perorme the custody of men. Concerning their assumed bodies, it is doubtfull & difficult whether they informe them, or assit only in them ; how, and of what matter they doe make, and frame them ; how, and what operation or motion they exercise in them ; whether any vitall or externall operations, as of eating or drinking ; or any sensual, or external, as of hearing, or seeing ; or any internall, as of passion or affection ; or any intellectual, as of discoursing and discussing, of sinning and meriting ; how they illuminate one another, the higher the lower ; how they present visions, and cogitations to men ; whether to their phantasie only, & by the phantasie to the soule, or imediately to the superiour part of the soule also.

Of Diuellis.

Of the Diuels, great difficulties be made, how they fell frō grace, by what sinne, of pride or enuy, into what place ; of hell only, or the aire & earth also ; in what number, more then the blessed, or fewer ; how they are tormented with materiall fire ; and how they carry their tormēts with them, while they torment others, and yet the fire torments not those others in whome they are ; how they enter, possesse, and torment men, in what number, by whole legions ; in what manner, with such instruments of tortures ; how they frame and assume bodies, whether of dead men, of beastes, and the like, or made of the ayre ; how they can abuse women, and beget children ; how they cause thunders, lightnings, & stormes ; how they tempt men, oppose the Angels, hate God, and all good ; how they are deuided into orders, & Hierarchies ; how a subordination, and confusion stands among them, with many such like ?

Of soules departed.

Of the soules departed are many difficulties ; as whether in

*By the difficulty to discerne Spirits.*      81 SECT. 2.

in person Samuel himselfe, or a Diuell for him, appeared before *Saul*; whether *Moses* from *Limbo*, and *Elias* from *Paradise* before Christ; whether their apparitions be internall only to the phantasie, and imagination, or externall corporally to the senses also? If interual, whether the soules can, or Angels for them do, produce these phantasies? If external, whether their apparitions be personal, in their own presence, or representable by Angells for them? If personall in their owne presence, whether the soules in Purgatory only, or those in heauen, and hell also, do in presence personally appeare? If all of them, whether present in their own bodies in whiche they liued, or in others by them assumed? If in assumed and made bodies, whether made by themselves, or by Angels for them? If in bodyes made by Angells, whether they can informe and giue life, or els inhabite, & giue only motion to them? If only motion, what quantity they can moue, greater then their owne body was, or lesse? to what distance, further off or neerer? By what vertue, naturall, or superadded they can moue them? What operation they can exercise in them, whether naturall of working & mouing; or vitall also of eating and sleeping; or sensual also of delectation, or auersion, and which is most intelle&tuall, of reasoning & speaking? If they vse reason, whether they know what is done on earth, how they know it, by reuelation from God, or by relation from Angells, or by *Species* or formes of their owne retayned of old, or acquired anew? Whether they vnderstand where they are, and what they doe? Whether they in Purgatory can by prayer and satisfaction be freed? Whether they who are in heauen, or hell, can increase their ioyes, or paines? With many more such like.

Of all which, if one should aske any-ones priuate spirit, or the diuers spirits of diuers ones, and seeke for a certaine resolution of them; what answere would their spirit affoarde? Or what agreement would be among them, or their answers, or what certainty can be builded vpon any of them? Surely such is the difficulty in all these, and many more doubts, that let any one spirit of one man, or many spirits of

PART. 2. 82    *The priuate spirit confuted*, CHAP. 4.

many men resolute them, the hearer shall find such opposition in their resolution, and so great difficulty in discerning which of these is a good spirit, which a bad; which vision is imaginary, which corporall; which effect is of God, which of the Diuell; which is to be believed and followed, which to be forsaken and abhorred, that he shall find himselfe more doubtfull then before, and deeper plunged in difficultyes, the further he proceeds in inquiries. And thus much of the first reason of difficulty, to discerne the difference of spirits.

*Of the difficulty, and uncertainty of the rules of discerning Spirits.*    S E C T . III.

Difficulties  
of discern-  
ing spirits  
upon the  
uncertainty  
of the rules  
of discern-  
ing them.

Vincent. Ferr.  
*tract. de vita  
spirit. cap. 22*  
Turrecremat.  
*prefat. de-  
fens. reuelat.*  
D. Brigitta.  
*Carlerius p.  
1. spōte  
fragment.*

*Ferrar.  
compend. re-  
uel.*

**T**H E second difficulty of discerning these spirits ariseth vpon the variety and multiplicity of the rules & meanes, which on the one side men, holy, learned & experienced, after much practise of devotion, great labour of study, & long experiance of tyme, either by illumination frō God, or by diligence, industry, or by subtily of obseruation haue made, obserued, and in large Treatises left to posterity, for the discerning of these Spirits. And which, on the other side are so vncertaine and doubtfull, that what by the infirmity of man to discerne them, what by subtily of the euill spirit to deceave in them, few can with any certainty, and infallibility rely, and depend vpon them.

First therefore for my owne, and the Readers instrucion, I will set downe the rules, out of diuers and large treatises collected, which vsually are giuen for discerning these spirits; and next, shew the grounds and reasons of the vncertainty and fallibility of them; and out of both, inferre the insufficiency, and inability of every mans priuate spirit, to make an infallible estimate and iudgment of them, and therby to rely, for himselfe and his estate of saluation, vpon this his spirit, and the opinion of it.

Rules

Ious. Francif.  
*Picus lib. ultimo de prenition. Riba lib. 1. vise S. Tereſie. Geroni tratt. de diffiſt.  
verarum reuelat. lib. de probat. spirituum. Bonaventura proceſ. relig. tratt. 1. Pictus,  
aux spiritual. tratt. 1. cap. 23. 24. Dohris diſquisit. lib. 4. c. 1. quæſ. 3. ſect. 1.*

S Y B D I V . I . Rules to discerne which are good  
spirits , and which are bad.

AND first for the meanes , signes , or rules of discerning these spirits good, or bad, though there be no great difficulty , or vncertainty in discerning spirits which are euill , as the spirit of the Diuell, and his instruments the flesh , and the world ; for that the good spirit of God, of an Angell, or of grace cannot suggest those wicked cogitations , nor performe those vnlawfull actions, which the bad spirits both can and do ; as for example, they can neither lye, deceave, blasphemē, nor persuade heresy, infidelity, periury, and sacrilege; nor commit vncleanesse, and lewdnesse, by way of Incubi , or Succubi ; nor obey Inchaunters , Magicians , Witches , for wicked vses; nor worke and leauē in good soules , doubts, troubles, and despaire of God, & saluation; neither vse they to appeare in horrible and deformed shapēs of beasts and monstres : All which, and such like are proper to the bad spirit , & sufficient rules & signes to discerne him by these fruits and effects . Yet because the bad spirit , the Diuell, both can , and doth often counterfeit, and in shew performe the same exteriour actions, which the good spirit doth (as by examples shall afterward be shewed) therefore I will propose only the Rules, and signes which are giuen for the discerning of the good spirits (of which is the most difficulty and vncertainty) and of their motions, illuminations, and inspirations .

First therfore for the discerning of the good spirits, vnder which title I include all sortes of motions which come imediately either from God, or from Angels , or from grace (the cerne good difference of which doth not much import, since they are all spirits. good, and of God mediatly, or immediatly ) the rules, and signes to discerne them, are taken, some from the obiect , & <sup>Puent. dux</sup> matter which is proposed, some from the manner, & circū- <sup>spnit. trall.</sup> stances how it is proposed, some from the fruits, and effects <sup>1. cap. 23. 24</sup> 25. which it worketh.

The rules, and markes drawne from the obiect & mat-

PART. 2. 84. *The priuiae Spirit confuted, CHAP. 4.*

The good  
spirit moues  
to Verity.

ter, are . First that the good spirit inspires, & moues only to verity, and true faith , not to falsity and heresy , nor to any thing which is contrary to the grounds & rules of true faith. And so whosomeuer is contrary to faith, and the grounds of it, as scripture, tradition, Church, Councells, & consent of Fathers, is not from the good, but the bad spirit.

Piety.

Secondly, that it moues only to matter of piety, and sanctity, and to nothing contrary to good life and manners, or to the law of God, or naturall reason . Therefore what is sinne, & impiety by commission, or omission, against reason or grace, is from the bad, not the good spirit . Whereupon it folllws that, as the Prophet saith, the spirit of God is *Corne, and Fire, & a Hammer*, because it nourisheth, & strengtheneth with verity & vertue, as Food ; it enlightneth & enflameth with illuminations and inflamations, as Fire ; and beateth & mollifieth, with contrition & mortification , as a Hammer : but the spirit of Sathan is as a *Dreame*, and *Chaffe*, because it followes things apparent, not true ; & things vaine and not solide ; things that tend to ill, not to good . Wherfore when it proposes things either true, or good, it is neither to be belieued in the one, nor followed in the other, because in the end and application it doth deceave , and brings danger in both .

Sometymes  
in generall.

Thirdly, that it moues sometimes to these verities and vertues, as to know, loue, and follow God in generall, only leauing the application, and particuleris to the direction of others, for the matter, the manner, the tyme, the place, or the like, as it did S. Paul to be a Christian, leauing him to Ananias to be instructed what he should believe and do . And *Ephta*

*Isa. 11. 29.* to make a vow , according to the Prophet *Isay*, who yet by *Ambr. lib. de his owne spirit*, as saith S. Ambrose, choosing the particuler, erred *virginit. circa* and did amisse .

*medium.*

Sometimes  
in particuler

Fourthly, that when it moues in particuler to extraordinary works, as for example, of pittance & fasting , as it did S. Antony, Simeon Stelires, & S. Katherine of Siena to fast many weekes, and monches ; or of obedience, as it did Abraham to offer in sacrifice his sonne ; and others to walke on the water, set vpon Lyons, or the like ; or of martyrdome, as it did

*By the uncertainty of the rules &c.*      85 SECT. 3.

did some Virgins, and Martyrs to cast themselves into the water or fire, to prevent temptation, or confound the Tyrants; at which it did for the fuller triall of the persons, the greater honour of God, or more edification of others: When I say, God moues or inspires to these extraordinary workes, then ordinarily he doth it with that sense of certainty, that he leaues no doubt of it in the soule; with that vehemency of motion, that the soule presently proceeds to execution; with that subtilitie of attention, that in the operation, the soule can hardly attend to any thing els, but that which is good, and of God.

The rules and markes drawne from the manner of proceeding of the spirit, are . First , That when the spirit <sup>In the superiour riour part of</sup> doth worke any good motion immediately in the superiour riour part of part of the soule ( as in the Vnderstanding, reuelations and the soule, illuminations of truth ; In the wil, inspirations, and inflam- mations, and ardent desires of good ; In the Memory, atten- tion, and adhesion to God in the same manner as it doth the habits of faith, hope, charity, and the rest ) all, without any mediation, or ministry of any species in the outward senses, or of phantasies in the interiour imaginatio ( to which the power of the bad spirit is limited;) that then it is the spirit of God, which somtimes enters in, knocking at the dore of the soule by holy vocations and admonitions to call it from sinne to grace , frō vice to vertue : somtimes hauing got entrance doth worke & labour in the soule, either inligh- ning the darkenesse, or inflaming the coldnesse, or moiste- ning the drynesse, or righting the crookednesse, or mollify- ing the hardenesse, or awaking the drowsinesse, or curing the sicknesse, & reuiuing the senslesnes, whitch it finds in the same . Somtims it proceeds so far, as now to infuse a copious light of knowledge, reuealing secret senses of scripture, deep mysteries of faith , high points of contemplation ; now to instill a pleasant dew of consolations, and comforts in spi- tuall practise, and of content and sweetnes , in enduring af- flictions ; now to perfume it with a fragrant odour , either of the incense of Deuotion , or of the myrrhe of Mortification, or of the sweet sent of all heroicall vertues and per- fections ;

PART.2. 86 *The private Spirit confuted, CHAP.4.*

fections, wherewith the soule is rapt, as it were, out of the sense of bodily feeling, vp to a glimpse, to a taste, to a sweetnes, to an vnion with God, so farre, that it is no more where it liues but where it loues, now wholly absorpt, rauished, and inflamed, and transformed into God, and God into it. All which are a signe of the spirit of God,

With pure intention.

With discre  
tion.

With a spi-  
rituall tast.

Secondly, that the spirit of God thus settled in the soule, doth as it were with two eyes looke out, & abroad, into all things. That is, with the one of pure intention, which seeks, not our owne honour, profit, pleasure, and content in any thing but God, and his honour, glory, and praise in all our words, actions, visitations, consolations, or desolations: The other of discretion, which proceeds in measure, not going further in any practise, then our ability will extend: In weight, yalewing things of necessity, before things voluntary, of iustice before charity, of obligation before supererogation: In degree, first mouing, then walking, then running, and lastly flying, and that by step to step, from the botome to the top, imbracing first the feet, next the knees, then the hands, & so to the face, and presence of our Sauiour: In order, contenting our selues with wayes ordinary, plaine, facill, vsuall and commodious to our selues & others, not aspiring to works & effects extraordinary high, prodigious, miraculous, beyond reach of our reason, and without benefit to any. And in all, it perseuers, & proceeds with vigilancy, and diligence, without stop, interruption, or retiring in the course of vertue and perfection.

The rules, and signes drawne from the effects and operations of this Spirit, are: That the spirit of God, for the most part, hath, and doth cause such a spirituall sauer, and taste in the soule where it is, that as a man is knowne by his voice and visage, as hony is discerned by the taste & sweetnes: So the motions, illustrations, and the voice, and speach of God are discerned, and knowne by a certaine proper, diuine, and spirituall taste and sweetnes, which, men accustomed to them, and practised in them, can by a supernaturall instinct of grace (as a child doth his mother, by a naturall instinct of nature) better discerne in the selues

By the uncertainty of the rule of discer. 87 SECT. 3.

selues, then expresse to oghers; and fullier satisfy and content themselues with them, then giue any reason of them; faying with the Prophet (1) Dauid, that they taste, and see, that our Lord is sweet; & with the Apostle, that they (2) abouid (1) Psal. 33. in knowledge, and all vnderstanding approuing the better things; & (2) Phil. 1. yet they know not with the Euangelist, (3) whence it cometh (3) 9. 10. or whither it goeth, why it is caused, or how long it remaines, (3) Ioan. 3. 8 but only they tast and feele it, and so rest satisfied in it.

Thirdly, that the spirit of God doth worke in the heart a true and solid humility, whose acts and effects are,

1. To feare, refuse, or at the least vnwillingly accept these extraordinary visitations being offered, preferring the ignominy of mount Caluary, before the glory of mount Thabor.
2. To conceale, and hide, not relate and speake of these gifts being receaved: but discouering them only in confession for counsell, and that lesse willingly then sinnes.
3. To desire, to be contened in matters not only honorable of the world, but spiritual, as to be reputed wicked by persons not wicked but good, so long as no scandall is thereby likely to ensue.
4. To wonder that so worthy guifts should be in so vnworthy a person, & that God should bestow so much good vpon one so bad.
5. To feele rather a shame and confusion for the deformity of sinne, then a ioy & content in the dignity of the gift.
6. Not to desire these great and extraordinary visitations, but more ordinary acts of loue, purity, and humility.
7. Not to esteeme of ones selfe better for them, but to account others more holy without them.
8. Not to presume vpon any security or fauour for hauing them, but rather to feare greater obligation, vnworthinelle, and ingratitude for not well vsing them.

Humility.

Fourthly, that the spirit of God doth worke a perfect obedience: first of the will, against selfe loue; secondly of the Obedience; vnderstanding, against selfe conceit; both of them, first to the will of God, to runne the way of his commandements; secondly, to the will of man, that is superior vnder God, to be ruled by him. Thus did the holy Hermites accept it as a signe of Gods spirit in Simeon Stelites, when being commanded to come to them, and giue an account of his austere life,

PART. 2. 83    *The priuate spirit confuted*, CHAP. 4.

life, he presently obeyed, and prepared to descend from his rocke to them.

Resignation

Fifthly, that the spirit of God doth worke vpon this resignation, a true mortification. First exteriour of the body, to tame the pride of the flesh. Next, and chiefly, interieur of the mind, to asswage the rage of passion and affection; & both for that end to attaine to purity, not only of mind, but

*Ponantur processu 7.* also of body, because visions and apparitions ( much more motions and inspirations ) though they come, saith one, in *relig. cap. 18.* the likenesse of Saints, of our Lady, or of Christ, are alwayes suspitious, if they bring impurity of sensuall motions.

Peace.

Sixtly, that the good spirit of God doth bring with it peace, and tranquillity, ioy and gladnesse, comfort and consolation of the mind, expelling feare, bridling passions, supressing affections, and subiecting all manner of perturbations, to reason and grace. And though it cause some terroure, desolation or perturbation, yet it is at the first entrance when it begins, and that in sinners, in whom it finds resistance, whom yet in the end it leaues in comfort and consolation. And though it be short, and for the most, not of long continuance, yet it is not only frequent, often coming and often going, and alwayes leauing a good relish after it; but also effectual, in every one according to his state, as in an incipient in the purgative way, rooting out vices; in a proficient in the illuminatiue way, planting of vertues: in a perfect man, in the perfect way, exercising perfection of action and contemplation. And these and such like be the rules and signes they give to discerne good spirits.

S V B D I V . 2 .

*Difference betweene good and bad Spirits.*

Difference  
betweene  
good & bad  
spirits.

THE same holy men the better to distinguish these spirits give also certaine distinctiue signes, by which comparing the effects of the good and bad spirits togather, the difference betweene them may the better be discerned. And first for exterior visions, apparitions, & shapes or shewes

Apparitiōs.

of

of good and bad spirits, they assigne difference. First in forme, that good spirits appeare alwayes in the shape of man, and Forme; that comely and beautifull; the bad spirit in the shape often of beasts, and monsters, and these vgly and deformed. 2. Matter. In matter, that the good spirit persuads alwayes to verity & vertue: but the bad spirit alwayes to falsehood and wickednes, eyther in the beginning or end. 3. In works, that the Effects, good do help and assit vs in doubts or infirmityes: the bad do reuenge and punish our defects or iniquities. 4. In place, Place, that the good appeare in places holy, in which piety is practised: the bad in places prophane, where wickednes is committed. 5. In tyme, that good appear ordinarily in the Tyme. light, as Angels of light: but the bad in darkenesse, as Angels of darkenesse. 6. For persons, that the good appeare to good men, to encourage them in goodnesse: the bad, to bad men, to draw them to more badnesse. 7. For holy thinges, Holy thinges that good do affect and desire: but the bad do fly & abhorre thinges holy and consecrated, as the presence of the Blessed Sacrament, of Reliques, Agnus deies, holy Water, the signe of the Crosse, the name of Iesus, the inuocation of Saints, with many other; of which, examples are copious, and certaine in diuers good Authours.

Secondly; for the internall motions of the good and bad spirit, they assigne these kindes of differences: That the Differences good spirit obserues an order, and conueniency of age and state in persons; of tymes and seasons in affaires; communicating wisedome, grace, and guifts agreeable. 1. To the state and suggestions of persons, Religious or secular. 2. To the dispositions of stions. yeares, for those which are young or old. 3. To the conueniences of tymes, ioyful or sorrowfull; reducing by degrees and meanes, in order and season, all sortes of persons from great sinne, to great perfection. The bad spirit obserues no such order, but confusedly, and vpon the sodaine seemes to eleuate to high thoughts, & wonderous actions, which are nether ordinary nor profitable for the presēt, & makes shew to exalt on the suddaine, from the deepest of sin, to the highest step of perfection, thereby to exalt them to pride and selfe-conceit, and to feed them with nouelty and curiositie.

M

That

*Thyrenus de  
apparit. lib. 1.  
thes. 411.  
Delr. de mag.  
disquisit. l. 6.  
cap. 2. q. 3.*

In order of  
time, and  
season.

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## PART. 2. 90 . The private Spirit confuted , CHAP. 4.

In the end of Gods honour . That the good spirit desires nothing in particular for it selfe, and owne profit, or delight , nothing with importunity and impatience, but all with resignation to the will of God, so farre as it may be to his honour and glory : The bad spirit desires much for its owne will & pleasure, & all with importune, and vnseasonable vehemency, and perturbatiō.

In humility That the good spirit moues to inward humility, & contempt of ones selfe, and the more it increaseth in vertue , the meaner conceit it workes of ones selfe , and the better of others : The bad spirit moues to outward humility in exterior thinges, that it may seeme humble and lowly, but workes an inward conceit of ones selfe, and willfullnesse in all actions and proceedinges .

In confidēce in God . That the good spirit causes one to confide much in God, and distrust much in ones selfe : The bad spirit causes one to esteeme highly of his owne conceit, to presume much vpon ones owne force, and litle to feare his owne state & danger. That the good spirit is willing to suffer much for Gods cause, and the more it suffers, the more it is contented : The bad spirit murmurs, and repines, and is impatient at al crosses and afflictions, and is disquieted and vexed against those, by whome they are any way caused or procured ..

In mercy . That the good spirit is mercifull and compassionate , shewing pitty and mercy , where it may shew justice & seuerity : The bad spirit is seuere , fierce, cruel, and reuengefull, euen vpon those who do subiect, and humble themselues .

In reverēce to Saints That the good spirit shews a respect and reverence, euen to the Saints & seruants of God, for the honour it bears to God ; and also to their Reliques, and Images, for the respect it beares to them : The bad neglects both , and refuses to give any respect, or honour to either .

In obser-ving the Comande-ments. That the good proposes the yoke of Christ as easy , & the grace of God as sufficient, and superabundant to keep his Commandements, thereby to enable men to performāce thereof: The bad, proposes the performance of Gods commandements as impossible, and Gods mercy as fact̄l before sinne is committed, thereby to allure to sinne ; & his iustice

as rigide and terrible after sinne be committed, thereby to draw into desperation.

That the good spirit, if it worke any miracles, illuminate with any reuelations, or reueale any secrets of the hart, or euents to come, doth do all peaceably, without any extraordinary motions of sobbing, fighing, exulting, or grieveing; without ostentation of any such guift, or grace; moderately, without any vehemency of desire of them, or conceit of ones selfe, or contempt of others for them; compassionatly, without aggrauating of offences receaued, or be-nefits exhibited; and humbly, with submission to the iudg-ment of superiour authority, and with conformity to their censure, and correction. The bad doth all contrary; it pro-ceedes in perturbation without peace; in vehemency with-out discretion; in exagerations without measure; & in ob-stinacy without relenting in any thing from that which it once conceaues.

In works of  
miracles, or  
reuelations.

That the good spirit vses those wayes and spirituall In the con-means, which God hath for that present age, tyme, and uenienty place accommodated, as most fit for the spirituall good of for tymes, soules then liuing. Therefore as in former ages he prescri-bed the instinct of naturall reason in the law of Nature, the vse of ceremonies in the law of Moyses, and either strange guift of miracles, and languages, or ardent desires of martyrdome, or rigide austerity of pennance in the primitiue a-ges of the law of Grace: so now in these ages, not commu-nicating so frequently the guift of miracles, nor affording so vsually the benefit of martyrdome, nor exacting so seve-rely the former austerity of pennace, it moueth vs to a more zealous performance of these deuotions, which in this tyme the Diuell more violently oppugnes, to wit, frequentatiōn of Sacraments, vse /of meditation, duties of obedience, ve-neration of Saints, visitation of Reliques, and holy places, and the like. The bad spirit peruerts all this order, it affects nouelty, it seekes curiositie, it followes after rarities, it aymes at singularity, it lookes for prodigiosities, and contents it selfe with nothing, but straines to extrauagancy, it seemes to know all, striues to do all, seekes to go beyond all, and

PART. 2. 92    *The priuate spirit confuted, CHAP. 4.*

In peace & tranquillity.    flies in his owne conceit, aboue all both measure, reason, & discretion.

That the good spirit keeps in all, a tranquillity of the mind, with a conformity in all things to the will of God, whether it be the rooting out of vices, the planting of vertues, the exercize of mortification, and deuotion, all conioyned with a pure intention of not seeking ones owne, but Gods honour; and with a discreet moderation, in being neither too credulous, in belieuing all, nor too obdurate, in belieuing nothing, but with aduice, and temper, to examin all, and not rashly to receave, or reiect any. The bad spirit runs in all, the contrary race; in some things it is troubled and disquieted with feares and scruples; in others loose, & dissolute without care, or conscience; at sometymes feruent and headlong in deuotion beyond measure; at others, stuppeide and dull, without sense, or feeling; in some practises of small importance, violent, vehement, and impatient without reason; in others of moment, negligent, carelessse and heedlesse without any esteeme or regard; in purposes of good, wauering, and inconstant; in iudgment of others, credulous, and temerarious. All which (omitting much which might be sayd more) may suffice to discerne the multiplicity of signes of good spirits, and the difference of them from bad. It remaynes to shew, that neither these rules to discerne good spirits from bad, nor the difference betweene good spirits and bad, are so certaine, nor the applying them to every particuler euent so easy, that the spirit of euery priuate man, can of it selfe proceed in it, and securely rest him selfe vpon it.

S V B D I V . 3 .    *The difficulty to iudge of these rules and differences of Spirits.*

N Owithstanding therefore that these rules & signes of a good spirit, and these differences from a bad, be by spirituall men, well and truly thus assignd; and notwithstanding, that it be true, that they serue for good, and moral directions, to discerne those spirits, and that any man may proceed

*By the uncertainty of the rules &c.* 93 SECT. 3.

proceed prob. bly in his iudgment vpon them: yet that they neither are in themselues so certaine and infallible, nor yet are for so certaine assaigned, that euery man may infallibly rely, and rest vpon them without any further directour, but that these, both may, and often do faile in many particular events, and that many are deceaued in the vse and application of them, is by these reasons, heere briefly, and by examples afterwardes more at large produced, evidently proued.

First, because such is the excellency both in nature and operation of these spirits, especially Angells, and Diuels aboue the nature and capacity of man; and such is the weakness and obscurity of mans vnderstanding, in these sensuall organs of our corporall frailty; and such is the inconstancy and vncertainty of euery priuate spirit in euery particular person, that admis these rules and differences were certaine; yet neither is the vnderstanding of euery man so intelligent that he knowes them, nor his spirit so quicke-sighted that it can discerne them, nor his art and cunning so skillfull, that he can alwayes vpon euery occasion duly and infallibly apply them: but that necessarily vpon ignorance, errour, or partiality, and affection, in many cases he may, and must needs faile in them. For as all sciences, Law and Phisicke, Mathematicke and Musick, Logiche and Rhetoricke, with the like; and all arts and trades of nauigation, negotiation, military, or manufactory, & the rest, haue their principles & documents, and these some of them demonstratiue and certaine, which yet few or none can out of their owne wit & industry, without both a maister to teach, & tyme to learne, apply and vse certainly in the practise of particulers: so in this science of discerning of spirits (which yet is so much more difficult then the former, by how much the spirits are more subtil, the operations more like, the rules more vncertayne, and the danger of erring more great) a simple, and unlearned man may, yea often many most learned, and intelligent Doctours (witnesse, for example, *Origen*, *Tertullian* and all learned Heretikes ancient and moderne) haue been grossly deluded, and dangerously deceaued, while instead of the spirit of God, of truth, and of light, they haue followed

<sup>1. In respect</sup>  
of mans in-  
firmity to  
apply them;  
Which

Cannot ap-  
ply the rules  
of sciences.

## PART 2. 94 The priuate Spirit confuted, CHAP 4.

the spirit of Sathan , errour, and darkenesse, and by it haue  
beene conducted not only themselues, but also millions by  
their examples, into the pit of perdition and damnation.

For as the Apostles being troubled with the storne of  
the sea, when they saw our Sauiour walking vpon the wa-  
*Math. 14. 26.* ter, did thinke he was a Ghost: so there be some, who either v-  
*Mar. 6. 44.* pon perturbation, pusillanimity, scrupulosity, tentation,  
or malice, do imagine euery motion of God in themselues,

*Takes inspi* and euery vision, reuelation, or extraordinary worke or  
rations for miracle in others, to be either mere fancies, & imaginatiōs  
of man, or else Ghosts and illusions of Sathan. Others there  
be, who on the contrary vpon too much levity, & credulity  
of disposition, or vpon too much weaknesse, and infirmity

*Illusions for* of the braine, or vpon too much pride and presumption of  
inspiratio. themselues, do conceaue euery idle imagination of their owne  
spirit, and euery false suggestion of the spirit of Sathan to

be a vision, inspiration, or illumination of Christ, in which  
being perswaded that euill is good, and good euill, that darkenesse  
is light, and light darkenesse, that bitter is sweet, & sweet bitter.  
they do sometimes belieue, and adore a Ghost instead of  
Christ; other while neglect & contemne Christ as a Ghost;  
somtimes do belieue and preach errours and falsehood, as  
though they were truth; otherwhile condemne truth, and  
diuine verity, as though it were Idolatry and superstition;  
somtimes do imbrace vices & sinnes, as vertues; otherwhile  
censure workes of zeale, charity, and humility, as acts of  
passion, basenesse and hypocrisy; somtimes do giue credit to  
their fancies, and imaginations of their owne, or Sathans  
spirit, as if they were the spirit of God; otherwhile reject the  
inspirations, illuminations, & vocations of God, as illusions  
of Sathan . And thus, while they walke in two extremes,  
both a like perilous, that is, to neglect Christ as a Ghost,  
and to follow a Ghost as Christ, to refuse that which is of  
God, as if it were of the diuel, & to follow that which is of  
the Diuel, as if it were of God; they belieue falsehood, and  
condemne truth; they imbrace painted & shadowed vices,  
and contemne solid and true vertue; and so follow *Away*,  
*Prov. 14. 13.* *16. 25.* which seemes to them iust, but the later end thereof leads to death;

and

By the uncertainty of the rules &c. 95 SECT. 3.

and are themselues those wicked, *VVho are so secure, as though they had the workes of iust men.* And this is the first reason, Eccles. 8.24. drawne from the infirmity of man, why these rules cannot be to vs certaine and infallible:

The second reason is, because such is the craft, and subtily of Sathan the wicked spirit, that as he can transfigurē, and shew himselfe in the glory of an Angell, so can he transforme his actions into the actions of an Angell, and do the same which the Angels do. Therfore whatsoever exterior actions either of charity, humility, or piety, deuotion, mortification, or other vertue, a good man by the inspiration of God doth; a bad man by the instigation of Sathan, can doe the like. In which, though a difference will appeare in the intention, and the end (both which in the good are good, and in the bad are bad,) yet in the exterior action, the Diuell can so cunningly carry himselfe, and so craftily couer his intention, that a quicke eye shall hardly of a long tyme discerne him. In this manner hath he carried himselfe in all or most Hereticks, ancient and moderne, couering himselfe vnder the veile of the honour of God, zeale of soules, verity of doctrine, sanctity of life, word of God, and the like; of all which in many of them he made a faire shew, and thereby deceaued many. Wherfore S. Paul foretels, (a) That many should come in later tymes, who shall give eare to spirits of errours, and doctrines of Diuells. And S. Chrysostome did affirme: (b) That all heresies, and all opinions of Heretikes, are from the Diuell. And S. Polycarpe did call (c) Marcion, the first borne of the Diuell. Thus doth (d) Ioannes Callianus auouch, that himselfe was an eare-witnesse, hearing the Diuel confesse, that he was the authour of the heresy of Arius, and Eumonius. Thus doth (e) Clemens Romanus, & (f) Iustinus Martyr, liuing in thoir tyme, witnesse of Simon Magus, that by the Diuell, and magickē he was accounted a God, and had his statua to Simon the great God; and that Menander his scholler deceaued many of Antioch by Magickē. Thus (g) Irenaeus auerres of Marcus Anaxilaus, and others, that by a familiar Diuell they did wonders, and tell things to come. Epiphanius (h) of Carpocrates and the Gnostickes, that they did by familiar Diuels, and enchantments allure to lust, domini-

<sup>2.</sup> In respect  
of Sathan's  
subtilty,  
who hath  
deceaued.

(a) 1. Tim.  
4. 1.

(b) (b) Chrys. 12. in 1. Tim.

(c) Hier. scr. Ecclæsiast.

(d) Callian. 7.c. 31.

(e) Clem. R. 2. recogn.

(f) Iustin. Apol. 1.

(g) Iren. lib. 1. cap. 8. 21.

(h) Epiph. ad 24.

heres.

## PART.2. 96 The priuate spirit confuted, CHAP. 4.

niere ouer the people, and make shew of wonders. The like  
(i) Theod. l doth (j) Theodoret, of Basiliades and Massilianus; and Eusebius, of  
1. C<sup>o</sup> 4. fib.  
hist. lib. 5. c.  
23.  
Cyril. lib. 3.  
Catech.  
Epiph. her.  
27.  
Cesar. l 9. c.  
12. mirab.  
Malmesb. de  
gest. . Angl.  
lib. 3.  
Baron. anno  
1018.  
Bredenb. lib.  
7. collat. c. 41  
Luth. lib. de  
abrog. missa.  
Zung. desu-  
plim. Euchar.  
Calu. epist. ad  
Bucer.  
(a) Luth. con.  
Carolost.  
(b) Lib. de  
Luther affirmeſ of (a) Carolostadius, of (b) Oecolampadius, of (c)  
missa angul.  
(c) Collog.  
VVittem. an.  
1537.  
(d) Synops.  
cap. 37.  
(e) Lib. con.  
Anab. ip.  
(f) Alber. lib.  
cont. Carol.  
(g) Lind. lib.  
defugienda  
Idolatria.  
(h) Bark.  
paran. lib. 3.  
cap. 3.

The like  
Theodorus and Montanus; Cyrilus of Buda; Innocentius of Mar-  
tion; Hierome of Priscilianus in Spaine; & Seuerus, of one Ana-  
tolius, who made himselfe first Elias, then Christ, and by  
counterfeit miracles deceaued Rufus a Bishop in the same  
country. Cesareus affirmeſ of the Albigenſes, that by the Di-  
uell they walked on the water, to confirme their doctrine,  
till a priest, extraordinaſly moued, cast the Bleſſed Sacra-  
ment into the water, at which they funcke, and the B. Sa-  
crament was by an Angell preſerued. Malmesbury and Ba-  
ronius Witneſſe, that Fuldo Bishop of Chartres ſaw the Diuell  
ſtand by Berengarius, and as it were, with his hand calling  
many to come to him. Thus did the Emperor Maximiliā the  
firſt (witneſſe Bredenbach) ſee the Diuell in a bodily ſhape ſit  
on the ſhoulder of Luther at Auspurge, anno 1518. and therby  
Luth. lib. de foretould what troubles ſhould arife after his death. Thus  
doth Luther confefſe of himſelfe, that he had his doctrine, of  
abrogating the Maffe, of the Diuell. Zuinglius, that he had  
his figuratiue doctrine from the ſpirit, blacke, or white he  
knew not. Caluin, that his veyne of rayling was not Ingenij,  
but Genij, not of his nature, but his ſpirit, which cannot be a  
good ſpirit, because it is a ſpirit of rayling, therefore a bad.  
(a) Carolostadius, of (b) Oecolampadius, of (c)  
Bucer, of (d) Marcus Cayikanus, of (e) the Anabaptiſts; Alberus  
of (f) Oſiander, Lindan of (g) Campanus, that they had com-  
merce and direccons from the Diuell. King James often did  
affirme of Knockes, witneſſe (h) Barkclay, that he was a Magitiā.  
And this of the Anabaptiſts, by many experiences, is conſta-  
tely related, that to read, and remember the Scripture, they  
are taught by the Diuel, by whome they are thought, to be  
willingly, & without torments ſo poſſeſſed, that he ſpeakē  
and continue in them, till they returne to the Catholike  
fayth. By all which examples, and many more moſt lamē-  
table, is proued not only the craft and ſubtilty of Sathan  
(which is more fully ſhewed in the next Section,) but also  
(which is by them heere intended) the vncertainty, & fal-  
cability of the former rules and meanes to diſcernē theſe spi-  
rits.

*By Sathan's subtily in deceaving.* 97 SECT. 4.

rits, since Sathan can so cunningly transforme himselfe into an Angell, and his suggestions into Gods seeming inspirations, that it is hard to discerne *viam Colubri super Petram*, the way of this adder vpon the Rocke of mans hart, and to find out his turninges and windinges among so many his trickes of deceit and subtily, of which more in the next Section. *Prov. 30. 23.*

*Of the subtily of Sathan in deceaving, by the multitude of Spirits.* SECT. IIII.

**T**HE third difficulty of discerning these spirits, ariseth from the subtily, the malice, and the power of the subtily. *The Diuell* Diuell; for as the Diuell is in subtily of knowledge a serpent, which was more subtile then all the beasts of the earth; in venime of malice, a Dragon, out of whose mouth (a) frogges (a) *Apoc. 16.* (of venime, and poison) did proceed; and in power, that great Behemoth, (b) whose taile being as trees of Cedar, and his bones as barres of braße, doth devoure riuers, and swallow Iordan, in at his mouth: So whatsoeuer the deepest Vnderstanding that euer discoursed, can inuent, whatsoeuer the extremest malice that euer was conceaued, can exagerate, and whatsoeuer the greatest power that euer was preualent in any creature can execute, all ioyned with the longest experience that tyme can affoord; the same is couched togeather in this our mortall and potent enemy, the Diuell; who as Iob sayth of him, *Iob. 1. 4.* *Compassest the earth:* And as S. Peter sayth, *Seeketh whome he may devoure like a Lyon;* all which is employed to deceave vs *t. Pet. 5. 13.* poore, and miserable men, against whome, in envy to God, whose image we carry, he layes his trapps, and sets his snare to *Iob. 1.* catch our soules, and carry them into the pit of perdition. *t. Pet. 5.*

**S V B D I V. I.** *Sathan's subtily, by inward suggestions.*

**T**HIS subtile, malicious, and powerful Serpent, Dragon, and Behemoth, the Diuell, doth by three wayes of subtily counterfeit the spirit of God, and good Angells, by which he makes the discerning of these spirits doubtfull, reading.

**PART 2 98 The priuate spirit confuted, CHAP. 4.**

According  
to every  
ones dispo-  
sition.

and difficult. The first is by a secret and lurking manner of temptation, for the most throwed ynder the habit of some kind of piety, or deuotion, in which with a subtile progresse he proceeds by a certaine gradation from publicke & apparent temptation, to a secret fraud and illusion, by which searching the veines, and feeling the pulse of euery mans disposition, and by his exterior wordes or gestures, sauouring the state of his soule, whether he be in sinne or not, and in what sinne, carnal or spiritual; the dispositiō of his mind, to what he is inclined, to heauiness or myrth, idlenesse or voluptuousnes, ambition or couetousnesse; the inclination of his passions & affections, in what they are most vehemēt, to passion or affection, to loue or hatred, reuenge or lust; the infirmity of his mynd, in what part he is most weake, in his vnderstanding or will, his irascible or concupiscke, or sensible part; and the oportunity, or occasions of sinne, in which he is most easilly catched. He craftily obserues when he is idle and vacant from some good imployment, in what he is watchlesse and carelesse, in the custody of his senses or phantasies, to what he is inclined or affected in his delectations or auersions; and there he sets the snares of his subtily and layes the engines of his powers towardes that part, where he findes him most weakly fensed, most negligently guarded, or most apt to bite at his bait.

3. To pu-  
blikefinnes.

2. To me-  
moryof sins  
past.

3. To lesser  
snares.

First therefore he plainly proposes publicke & known sinnes, as murther, adultery, blasphemy, and the like; if they suffer the repulse, he closely suggestes secret, and interior sinnes, as enuy, hatred, contempt, obstinacy, or such like; if these take no hould, he watches oportunitie and occasions of familiarity, and company to sinnes sensuall and delectable, and yses meanes and instruments to auarice and ambition; and if none of these will draw men to bite, he baites a fresh with the memory of sinnes past, or possibility of sinnes to come; if none of these catch, he fishes for lesser sinnes, and smaller imperfections; he labours to worke a conceit of an impossibility of perfection, a neglect of vertue, & an omission of smaller dutyes; which if they faile, he rests and forbeares to tempt, and so lulles the soule into a sleep of securi-

By Sathan's subtily in inward suggestions. 99 SETC.4.

security, that thereby he may at vnawares catch it in a trick of treachery, that while it least apprehends the danger of <sup>4</sup>. To a finne, he may more easily catch it in a trape of sinne; with curity from which tricke if he do not catch it into his trappe, he baites a finne.

fresh with a new deuice of subtilty, he comes as a new man in a shape, disguised in a new manner offashion, he shapeth in shew of himselfe a painted coate of vertue and perfection, and comes <sup>5</sup>. To vices vertues.

out now disguised in a coate of piety & deuotion, that thereby he may allure to impiety and superstition; now veiled vnder the maske of humility and meeknesse, the better to couer his pride and tyranny; now cloathed with a cloake of equity and iustice, the easier to exercise his reuenge and cruelty; now painted with faire colours of zeale & charity, and beautifyed with the fairenesse of the word of God, and truth, thereby the more cunningly to conceale his deformity of malice, and heresy, and to intrude his owne word of falsity and impiety. And by this art, he makes slacknesse in ones charge feeme mildnes; prodigality in ones estate shew as liberality; auarice, appeare as frugality; obstinacy, to be accounted constancy; basenesse, to stand for humility; slouth for quietnes; rashnesse, for fortitude; perturbation of mind, for solicitude of others good. And thus as he cloathes vices with the robes of vertues, so he disrobes vertue, & stains it with the infamy of vice; as mortification with a note of disimulation; piety, of hypocrisy; charity, of impiety; zeale, of reuenge; obedience, of seruitude; deuotion, of superstition; adoration, of idolatry; & Christ, of Antichrist. Whē none of these shewes, and shapeth of virtue will preuaile, he will not sticke to persuade good things and pious actions: but then it is either to the lesse, to withdraw from the greater good, as by too much rigour of exterior, to forget the interiour mortification; by too exact performance of ceremoniall obseruations, to omit interiour perfection; by too excessiue care and solicitude for the zeale of others good, to forget or neglect the obligation of their owne good. Or if he persuade to any greater good, then it is either with too great vehemency & feruour to consume ones ability without discretion; or with too much obstinacy and pertinacity

<sup>6</sup>. The one  
and effect  
of the Di-  
uels subtil-  
ty.

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to adhere to ones owne opinion against obedience; or with too vehement perturbation and disquietnesse of mind, to distemper the peace & tranquility of reason; or with too timerous scrupulosity of imaginatio[n] of sinne, to the disquiet of conscience. By which, and such like, he intends to make men vnconstant in good purposes, slow in heroicall resolutions, fearefull in pious executions; he makes them dull in devotion, carelesse in amendment, precipitate in proceeding, and obdurate in custome of sinne and wickednes. In all which the Wolfe in sheeps cloathing, the Serpent with a womans face, and the Lyon with a lambes skin, that is, the Diuell in the shew of an Afigell, deceaues many, and makes, as S. Gregory sayth, *Vices seeme vertues, and vertues vices*; makes men looke for a reward, when they deserue a punishment; & makes of high Cedars of perfection, unprofitable braches of hel fire.

Oleg.

S V B D I V . 2 . Examples of Sathan's inward suggestions.

BY this subtilty he persuaded the Iewes, vnder pretence of sanctifying the Sabaoth, to condemne our Sauiour for curing diseases on the Sabaoth. He preuailed with *Iudas, Sathan's illus.* vnder colour of relieuing the poore, to censure *Mary Magdalene*, anointing our Sauiour, for wast. He deluded *Nicolaus*, vnder colour of community of all things, to make also wiues common. He wrought with *Origen*, vnder shew of perfection of continency, to geld himselfe; and in pretext of piety and mercy, to grant a generall saluation of Diuell's, and all damned. He drew the *Montanists*, and after them *Tertullian*, vnder pretext of more mortification, of fastes, & continency from second mariages, to forsake the Church & condemne it of liberty, and loosenesse. He preuailed with *Nonatianus*, in shew of greater detestation of sinne, to deny remission of sinnes after relapse. With the *Apostolickes* in imitation of the Apostles themselues, to allow no mariage at all, and to oblige all to make all things common. With the *Messalians*, or *Entichs*, in estimation of prayer, to pray alwaies, and make that alone sufficient to saluation. With the *Pacificators*, for the good of peace, to tolerate the *Orthodoxe*,

Examples of heretks. Of heretks. *Matib. 26.* vnder colour of reliuynge the poore, to censure *Mary Magdalene*, anointing our Sauiour, for wast. He deluded *Nicolaus*, vnder colour of community of all things, to make also wiues common. He wrought with *Origen*, vnder shew of perfection of continency, to geld himselfe; and in pretext of piety and mercy, to grant a generall saluation of Diuell's, and all damned. He drew the *Montanists*, and after them *Tertullian*, vnder pretext of more mortification, of fastes, & continency from second mariages, to forsake the Church & condemne it of liberty, and loosenesse. He preuailed with *Nonatianus*, in shew of greater detestation of sinne, to deny remission of sinnes after relapse. With the *Apostolickes* in imitation of the Apostles themselues, to allow no mariage at all, and to oblige all to make all things common. With the *Messalians*, or *Entichs*, in estimation of prayer, to pray alwaies, and make that alone sufficient to saluation. With the *Pacificators*, for the good of peace, to tolerate the *Orthodoxe*,

By Sathan's subtily in inward suggestions. 101 SECT. 4.

doxe, and the Eutichian doctrine togeather. Thus he perswaded the *Donatists*, in desire of Martyrdome, to kill themselves. The *Flagellantes*, in esteeme of disciplining themselves, to prize discipline as Baptisme. Of later tyme he induced the *Anabaptists*, as aspiring to extraordinary holynesse, to hate women, goods, and all in common: and makes in them shew of reuelations & visions. And as yet, he persuades many, for feare of dishonouring God, not to pray to Saints; for feare of Idolatry, not to worship Reliques; in estimation of Scripture, to refuse all Traditions; and in shew of attributing more to Christ, to take from a man all merit and satisfaction, from Saints all intercession, from Angells all custody, from the Church all superiority. Thus vnder the wings of other piety hath the Diuell hatched many Heresies, and vnder the veile of perfection, shrouded his most wicked abomination of all falsehood and impiety. We read also in particular, how he perswaded one *Hierome* a Monke, in *Cassians* tyme, *Cass. col. 2.* vpō presumptiō of Gods deliuary for his merits, to cast himself into a Well. And another, in imitation of *Abraham*, to attempt the killing of his sonne, which he had done, if the child had not run away. We read also of ancient tymes, *Cas. col. 13.* *cap. 7.* how in a solemne festiuitate of the Gentils made at *Cæsarea Philippi*, he caused a certaine Pagan victime cast into a fountaine, first to vanish out of sight, and then carryed it vp into the ayre, till by the Prayers of S. *Asterius*, the same remayned, and did swimme on the water. Also in later tymes he so farre prevailed in one *Guido* an Heretike, that in his life, and at his death, he was esteemed a Saint, & after his death being discouered for an Hereticke, and his body to be burned, the Diuell defended it from the fire, and eleuated it into the ayre to astonishment of all, till being subdued by holy thinges, he cryed out; We haue defended thee *Guido* so long as we could, now we must leaue thee.

*Euseb. lib. 7.  
but. cap. 14.  
Bernar. Lut-  
zenbergius ca-  
talog. heret.  
Præterius E-  
lench. heret.  
lib. 7. heres.  
17.*

S V B D I V. 3. Sathan's subtily, by imaginary Illusions.

T HE second way of his subtily is, by an inward kind of

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suggestion, which appearing in the shew of divine reuelation, doth lead many into the pit of eternall perdition, making them belieue they are inspired by God, when indeed they are deluded by Sathan, whose suggestion in their apprehension runs current for Gods reuelation. Of which we haue examples both ancient & moderne, most frequent. 1.

Euseb. lib. 3. How he deluded Cerinthus with many reuelations, as from certaine of the Apostles, witnesse Caius, and Dionysius Alex- lib. 7. c. 10. andrinus . 2. Marcus an arch-heretike of that tyme, with many prophesies, witnes Ireneus . 3. Montanus, with many both visions, reuelations, and prophesies, by Maximilla & Quintilla, and with much seeming deuotion, and mortification, which deceaued euen that learned Tertullian, witnesse Apol-

Iren. lib. 1. cap. 8. 9. linaris , Miltiades , Apollonius, and Serapion in Eusebius . 4. Martiades and Martianus arch-heretikes , who made Archangels creatours of the world , with many Harmonies, Symphonies, or prophetical Reuelations, witnesse Epiphanius . 5. Epiph. heres. Manes the Authour of the Maniches , Julian the Apostata, Vincentins the Donatist, with many such like , witnesse S. Augustine, and Theodoret . In like manner he hath deluded many

Aug. ep. 165 of late, with such like feigned reuelations ; as the Lollards in lib. 3 . de origine a England ; as the Begards or Beguines in Belgia ; the Illuminated nime cap. 2. in Spaine ; as Munzer the founder of the Anabaptists , and Theod. lib. 4. many of his followers ; Campanus Velfius in Germany , Fran- heret. fabul. cis de la Crux in India . Yea manie in England , who either would haue sacrificed their children , as in Crauen in Yorke- shire, diuers anno 1520. questioned for it at Yorke, attemp- cap. 1 . q . 3 . ted ; or els did sacrifice them, as one Gray a Lincolne-shire- self. 2 . pag . 263 . man, who for killing and cutting in peeces his owne sonne, and vttering treasons against King James , was executed at Dublin in Ireland .

In which kind of illusions, he hath gone so farre, as to per- suade some that they were saints, our Lady, our Sauiour, yea the B. Trinity it selfe. Thus in India he persuaded a famous Doctour, deluded by the familiarity of a woman(who was false Christs instructed, as she feigned, frō an Angel) that he should be not only a King, & Pope, who should translate the Popedomē to India, but also was more holy then Angels, had the hy- posta-

By Sathans subtily in imaginary illusions. 103 SECT. 3.

postatcall vnuion of God offered him, & was the redeemer of  
the world (*quoad efficacia*) & for that end should worke mira- *Aetia de no-*  
*cles, which by Scripture & shew of miracles, to the admir- niss. tempor.*  
*ation of al, euen to the fire & death he defded. Thus in Spaine lib. 2. cap. 11*  
he persuaded *Gondisalves*, that he was the sonne of God eter- *Dicitio Proleg.*  
nal, immortal, & the Sauiour of al, euen the damned, which *Disquisit.*  
he (*a*) published in a booke pretended by him to be dictated In Spaine.  
by the Holy Ghost. In France, he deluded one (*b*) *Eun*, a (*a*) *Bernard.*  
Britaine, another at *Bourges*, a third at *Burdeaux*, all of them *Fuxen. catal.*  
to thinke that themselves were Christ. In Poland, he per- *lit. C. & N.*  
suaded one (*c*) *Melstincke* in the tyme of *Sigismonde*, at *Craco-*  
*nia*, to make himselfe Christ, and with twelue Aposties to *In France.*  
passe vp and downe the Country, and make shew of mira- *(b) Neubri-*  
cles, in dispossessing of Diuels, raysing of the dead, & doing *genfis. 1. de*  
by magick things to the vulgar strange and admirable, till *verum Briti.*  
discouered, they by whipping were forced to confess their (*c*) *Mart.*  
illusion. In the Low-countryes he persuaded (*d*) *David* *Bul. in Anal.*  
*George*, that he was the nephew of God, borne of the holy *Guagn. in*  
Ghost, a third *Danid*, the true *Mellias* sent to adopt men, *vita Sigism.*  
children of God, and to fill heauen. Also a (*e*) Religious *Lethio disqui.*  
woman, that one while the Diuell, another while *Iesus* (*d*) *Prateolus*  
Christ did speake in, and that she had power to conse- *Lindan. Ge-*  
crate (which she presumed to do) the body of Christ, by the *nebrad. Flo-*  
power of our Sauiour speaking in her. In England he per- *rinnund.*  
suaded, in Queene *Elizabets* tyme, one *Moore*, to belieue *Gualter. an.*  
himselfe to be Christ, and *Geffrey* his companion to preach *1600.*  
it, till by whipping at a Cart they both disclaimed it. And In Belgia.  
*Hacket* also after them, to believe that he was also Christ, (*e*) *Derio lib.*  
come with his fanne in his hand to judge the earth, which *4. disquis. c.*  
*Coppinger & Arthington* defended, till *Hacket* was hanged for *1. q. 3. sect. 3*  
it. By all which most lamentable examples of Sathan's de- *Stom. 3. Eliz.*  
luding so many, and some so learned, it is more then appa-  
rent, that notwithstanding the former rules of discerning *Ann. 1591.*  
spirits, yet Sathan can so assimilate himselfe, and his sugge- *Elizabeth.*  
stions to the spirit, and inspirations of God & good Angels, *Prou. 30. 19.*  
that it is hard to discerne *viam Colubri super petram*, the way  
of this Adder vpon the Rocke of mans hart, and to find out  
his turninges and windinges among so many his trickes of  
deceit

PART. 2. 104    *The priuate Spirit confuted, CHAP. 4.*

deceit, and subtily . Of which yet in the next Section more are discouered, and by variety of more examples confirmed.

S V B D I V . 4. *Sathans subtily , by exterior  
Visions .*

The Diuell's  
subtilty .

By appari-  
tions exte-  
rior in the  
shape

Of men .

Of Angels .

Iob. 1.6.2.8

3 Reg. 13.  
19.22.

Zach. 1.19.

3 Reg. 22.11

Lip. Feb. 16.  
out of Me-  
tephrasies .

THE third art the Diuell vseth, is by illusion of sensible visions, and apparitions, that when his inward motions either to sinne knowne, or secret, or to sinne vnder the shadow of vertue cannot preuaile, or his suggestions instead of reuelations are discouered; then he transfigures himselfe into visiblie shapes and apparitions, not of a Serpent as he did to *Eua*, but sometymes of a holy man. Sometymes of an Angell, sometimes of our Lady, and our Bleſſed Sauour himſelfe, and the B . Trinity, and appearing in the forme of them as though he were one of them. He by that dissimulation seekes to lure soules to his whiſtle, and to catch them in his net of perdition . In this manner he appeared to our Sauour in the ſhape of ſome venerable man, as is before proued, and tempted him to know if he were God . He presumed to approach to the presence of God, and stood among the ſons of God to affiſt before our Lord, as though he had byn one of them, to obtaine licence to perſecute *Iob*. Thus he clymed vp to the Throne of God, and intruded himſelfe *among the heauens* (as Micheas ſaw him) *about our Lord, and his Throne, and offered to go forth, and be a lying Prophet in the mouth of all the Prophets, to deceaue Achab, and make him believe, that he ſhould fight proſperouſly againſt the King of Syria*. Thus in imitation of the Angell in *Zachary*, he made to *Zedechias*, the falſe Prophet of *Achab*; hornes of iron, and prophesied, though falſly, *With these Hornes ſhalt thou ſtrike Syria, till thou deſtroy-ef it*: And ſo brought to *Achab*, and *Iosaphat* to fight, to both their dangers, and *Achabs* deſtruction. Thus did he appear to the Virgin and Martyr *Iuliana*, in the midſt of his torments vnder *Diocleſian*, in the ſhape of a glorious Angel, telling her he was the Angell of our Lord, ſent for that end, to wiſh her to auoid the torments, by counterfeiting the offering of ſacrifice, because God was not ſo cruell as to expect the

By Sathan's subtily in exterior visions. 105 SECT. 4.

the fortitude of brasse in mortall bodyes , and had deceaued her , if God had not by her prayers , sent a voice from heauen to bewray him , and comfort her . Thus he appeared to S. A- Ephrem. v. 6.  
braham an Hermit , witnesse S. Ephrem , in the shape of an Abraham. Eccl.  
Angel shining like the Sunne , at midnight in his Cell , while he was singing , & told him he was so blessed that none was like to him , thereby to exalt him to pride , had not his humble confessing him to be a sinner , and calling vpon Iesus , made him vanish away in smoke . Thus he shewed himself Anton. v. 2.  
to S. Simeon Stylites vpo his pillar , witnesse Antonius his scho- Simeon Styl.  
ler , in the forme of an Angel with a fiery Chariot , and Hor-  
ses , saying he was sent to take him , as another Elias , to hea-  
uen , because the Angells , Apostles , Martyrs , and Prophets , with our B. Lady , desired to see him ; & had deceaued him , if with the signe of the Crosse which he made , as he was about to set his foot into the Chariot , he had not driuen him away . In the like sort he appeared to S. John the Hermite , who foretould Theodosius of his victory , and would haue had him to adore him . Thus he deceaued a certaine Monk (wit-  
nes Cassianus ) to whome , after many false reuelations , he Caffia. col. 2.  
shewed the Christians with the Apostles mourning , and cap. 2.  
Moyses with the Iewes reioycing , & thereby persuaded him to circumcise himselfe , and become a lew . Thus in the shap of Moyses (witnesse Socrates ) he persuaded many Iewes in Socrat. lib. 7.  
Creete , to cast themselues from a Rocke into the Sea , in af- cap. 36.  
furance to passe the Sea dry foot , and so to enter againe into Miscel. lib. 3.  
the Land of Promise .

Sometimes this audacious dissembler hath not beene a- Of Christ.  
fraid to assume to himselfe (thereby the easier to deceave) Sulpitius Se-  
the shape and representation of the Mother of the sonne of verus in vita  
God , and of God , of the B. Trinity it selfe . Thus of ancient S. Martini  
we read , how he appeared to S. Martin , glorious like a King , cap. 25. deal.  
richly adorned and crowned , saying to him : I am Christ , 1.  
who am descended frō heauen to visit thee ; & had deceaued Greg. Turon.  
him , if S. Martin inspired by God to know him , had not lib. 2. de vita  
sayd : I will not believe that Christ will come in any forme , but that Patrum , cap.  
in which he was crucified , at which he vanished away . How 10. apud Sur.  
he appeared to Secundillus a Deacō , in the shape of Christ , in August. 1.  
his

PART. 2. 106    The priuate spirit confuted. CHAP. 4.

his Cell, saying: *I am Christ, to whome thou so much prayest*, & thereby not only perswaded him to leue his Cell, and to go abroad into the Countrey and do good, but also did by him cure diseases and do strange cures; whereupon being by his Superior reprehended, became penitent, commanding the Diuell, that if he were Christ, he should shew the Crosse on which he suffered, he thereupon, and at the signe of the p[ro]fet[ic] sp[irit]. Crosse vanished away and left him. How he appeared to other two mentioned by *Gerson*, and S. *Bonauenture*, in the *Pont. supra.* same forme, saying: *I am Christ, to whome the one shutting his eyes, and saying: I desire to see Christ in heauen not on earth;* and the other saying: *I am not worthy to see Christ, because I am a sinnefull man,* the Diuell vanished. How he appeared to S. *Pachomius*, saying: *I am Christ, and am come to thee my faythful seruant, which the holy man by the perturbation of his mind, perceiving to be a Diuel, with the signe of the Crosse made him to vanish.* How to *Valens* a Monke he appeared like Christ, accompanied with many Angells, and caused him to come forth of his Cell, and adore him, & left him so distracted, and raging, that they were forced to bind him.

Of examples of later tymes, we read, that he molested the holy man S. *Ignatius*, in the founding of his Order of the Society, not only interiourly by suggestions, which he did at his study, when by high and mysticall illuminations, he withdrew his attention from his learning the Grammer rules, to which he had seriously applyed himself; but also by visible apparitions, when at *Mantua* in his first entrance into a spirituall course, he appeared in the forme of a beautiful person with many colours, and eyes, compassing the Crosse before which he prayed, which S. *Ignatius* by the pensiveness and perturbation of his mind discouering, caused him by his prayer to vanish. 2. That in the *Alpes*, the Diuell having seduced a Priest, who had the B. Sacrament aboue him, to go in curiositie with him to see a wonder, brought him to a pallace most beautiful & pleasant, where a Lady in a throne was presented by many, prostrating themselues before her with rich guiftes, vntill the Priest offering the B. Sacrament

R. *Edmunda* 4  
vita Ignatij  
lib. 1. cap. 3.

Orlandinus  
hist. Societatis.  
lib. 1. c. 22.

P. *Mirans*.  
desfrigibns.

Ment to her, thinking it was our B. Lady, she and all vanished away, and left him in a strange place, many miles distant from his habitation. 3. Thirdly, to an Hermite, and a Religious man, deceaued by him in Germany in a desert place to which they were carryed, he appeared in the shape of Christ a King, and our B. Lady a Queene, both glorious, set in a rich pallace vpon a shining throne with thousands of Angells, and Saints about them, and receaued al adoration from them, till by the B. Sacrament, which the Religious had in a Pixe, offered to them, al vanished away. That he appeared to certaine women about Milan the yeare 1590. in the habit now of a Monke, now of S. Ursula with many Virgins with her, and now of our B. Sauiour, amōg whome he peruelsed one to be Religious, and leue the world, and would not desist, till she tould him, she would not do any thing without the aduice of her Ghostly Father. And to conclude, we read, how while S. Norbert the founder of the Premonstratenses was meditating vpon the B. Trinity, the Diuell appeared with three heads, telling him, that for his deuotion he had deserued to see the B. Trinity, which by the perturbations of his mind, he perceauing to be the Diuell, defied him, and so was rid of him. All which, with many more the Diuels apparitions and illusions in histories most authenticall recorded, what are they, but so many conuincing arguments to proue both the difficulty of discerning spirits, and also the impossibility of euery priuate spirit to do it?

*The difficulty to discerne Spirits, proued by scripture. S E C T. V.*

**T**H E last reason, to proue the difficulty of discerning spirits, is authority (which is a confirmation to all the former experiences and examples) of holy Scripture, and holy men, placing the guift of discerning of spirits among the guifts of graces gratis giuen (*to some the discerning of spirits*) doth shew, that as the rest of the guifts, to wit, miracles, of scripture,

*Thom. Can-*  
*tiprat. anno*  
*1523.*

*Bencius An-*  
*nal. Societas;*  
*anno 1590.*

*Surius 6. Lib.*  
*cap. 19.*

*Of the B.*  
*Trinity.*

*The diffi-*  
*culty to dis-*  
*cerne spirits*  
*proued by*  
*authority*

*tongues,*

PART.2. 108    *The private Spirit confuted.* CHAP. 4.

tongues, prophesies, and interpreting of Scripture (of which before) and the rest, are rare, extraordinary, and giuen to few, and that vsually and necessarily conioyned with grace, or fayth in every faithfull belieuer: so also this of discerning spirits is in like manner, a guift not communicated to euery taythfull belieuer, who hath the spirit of God, but rarely and extraordinarily to some, who haue the priuiledg of this benefite bestowed vpon them, for the benefit of others. For as it is proper to God bothe to be, and to be called,

(a) *Pro. 16.2*

(b) *3. Reg. 8.*

39.

(c) *Iere. 6.27*

(d) *1. Ioan. 4.1*

(e) *Fsal. 63.10.*

(f) *Iere. 15.19.*

3. *Cor 11.14*

1. *Cor. 2.11.*

24.

27.

Of holy  
men.

(a) *Ponderator spirituum, The weigher, and discerner of Spirits,* in the same manner as he is the knower of harts, (b) *VVho only knowes the hartes of all the children of men:* so doth he communicate this guift to some speciall persons, whome he makes, as the Prophets cal them, (c) *Prouers, and strong prouers in my people, who shall know and proue their wyses,* in the same manner as in the common wealth are tryers of gold to discerne true, from false. And to these by a speciaall prerogatiue he

(d) *may proue spirits if they be good,* and (e) *try them, as Gold is tryed in the fire,* and (f) *separate the precious, from the ryle,* declaring when it is good, or a good Angell who knocks at the doore, and when it is Sa-

than, and the bad Angell, who transfigures himselfe into an Angell of light. And as this guift is rare, & giuen only to some; so it is for the most part giuen to Superiours, who are to direct others in the way of vertue and perfection; & amog these, to them who are men humble, as Cassianus affirmes, and very spirituall also, because, *Not the sensuall man, but the spirit of God perceanes the thinges which are of God.* These partly by long experiance, partly by wholesome documents, partly by diuine inspirarions, attaine to this perfectiō of discerning spirits. By which is apparent, that the science of discerning spirits is hard and difficult, because it requires so speciall and supernaturall a guift, which is so rare and extraordinary, and that to speciall kind of persons for the good of others,

Which is also confirmed by the testimony of holy men, who haue laboured much, and beene experienced long in this science. *S. Bernard, a man extraordinarily spirituall, confesseth,*

## To discerne spirits disproued by Scripture. 109 SECT. 5.

confesseith that he knew not, *VVhen the spirit entred, or when it departed; which way it came, or which it went; sometymes he could perceave it to be present, or to haue beeene present; but neither when it came, or how it went.* Gerson a man learned, who laboured and wrot much about this discerning of spirits, after much discussion, sayth: *That it is a most hard thing to discerne among so many spirits, since in diuerse and contrary spirits there is such a similitude of inspirations.* Thomas à Kempis, one much enlightened in spirituall affaires, sayth: *Marke the motions of thyne own nature and my grace; for in very contrary and secret manner these are moued, and can hardly be discerned, but by him that is spirituall, and inwardly enlightened.* Ludouicus Puentes also a maister in spirituall wayes, sayth: *That it seemes often an inspiration of God, which is an impulsion of Sathan; and it often carryes a shew of spirituall loue, which is indeed false and carnall loue.* And thus it remaines conuinced by reasons drawne from the verity and similitude of spirits by the subtily and craft of Sathan, who so often and many wayes, transfigures hirhselfe into an Angell, by the infirmity of mans vnderstanding so vnable to penetrate them; and by authority of Scripture, and testimony of holy men so experienced in this science, that the art of discerning of spirits is most hard and difficult in it selfe, and aboue the reach and capacity of euery priuate mans ability.

Inferences.

Gers. de probat. spirituā. Difficillimū est tam multos decer-  
nē, cum in diuerfis spiritibus multa similitudo repe-  
riatur.

Out of all which it doth follow. First, that visions and apparitions are often tymes doubtfull and dangerous, and sions & ap- so rather to be feared, whether they be true or false, and to paritiōs are what end they do tend, then to be desired, or esteemed as signes of holynesse and perfection. For as the guifts gratis giuen; Prophesy, Curing of diseases, and Dispossessing of Diuels &c. (a) Numb. 24. are giuen sometymes to persons lesse perfect in vertue, if not vicious in life, and vnbelieuers for sayth: witnessle the pro- (b) Ioan. 11. phesyes of the Sybils (being Gentils) of Christ; Of (a) Baalam 50. a sorcerer, of the starre of Iacob; Of (b) Caiphas most wicked, (c) 1. Reg. 13. of Christ dying for all; Of (c) Saul a reprobate, who had the spirit, and was among the Prophets; All which had the gift 6. & 2. Reg. 2. 12. of prophesy. Witnessle also the sonnes of the (d) Pharisees, (d) Mat. 13. who cast out Diuels; & the seauen sonnes of (e) Scœna, with (e) Act. 17.

PART. 2. 110    *The priuate spirit confuted.* CHAP. 4.

the exorcists of the Iewes, who dispossessed many of Diuels; so also these visions and apparitions are neither so proper to holy men, but that often they are communicated to bad and wicked, nor yet so certaine that they are alwayes of God, or good Angells, but that they often proceed from Satan; and as the visions of those spirits, so also the gift of discerning the same, is neyther so proper *omni*, and *sols*, to all, and only the good and faythfull, but that it is sometymes giuen to them who are leise holy, and more wicked of life. Whereupon holy, and wise learned men, as S. Augustine, S. Bonaventure, and Gerson, aduise and persuade, that not only such visions and apparitions are to be feared, yea avoided, and not desired; but also ordinary persons who haue them, and make shew or ostentation of them, are not to be applauded or admired for them as pious, but severely to be reprehended suspected as proud and dangerous, who are not content to tread the high way and beaten path to perfection, but will seeke out new by-wayes, and walke in wonders aboue the selues. Also many holy persons who haue beeene extraordinaarily visited from God with them, haue alwayes with that wariness accepted of them, that they did vse great diligence to examine them, before they would confide in the.

- (f) Gen. 37. Thus (f) Jacob secretly and diligently considered the visions  
12. of Ioseph his sonne related to him. (g) Iosue doubted, & ther-  
upon examined the Angell who did appear to him like an  
(h) Ios. 5.13. armed man, whether he was of their side, or of the aduer-  
saries. (b) Samuel heard our Lord when he called him in the  
9. night, Samuel, Samuel, but did not answere till he rose and  
went to Heli the high Priest, to know what he should do.  
(i) 3. Reg. 19. (i) Elias seriously deliberated whether our Lord did appear  
12. in the whirle wind, or in the commotion, or in the fire, or  
in the soft whispering wind. And our (k) B. Lady (cogitabat)  
(k) Luc. 2. did muse or study, that is, maturely, and long (sayth Euthy-  
mius) consider what kind of salutation that was, whether of  
God, or the Diuell. And the like did the Bishop of Cyprus,  
at the apparition of S. Barnaby. And S. Ambrose at the inue-  
tion of Geruasius and Protasius. And other holy Saints in all  
such like occasions, fearing alwayes illusions of Sathan in-  
stead

To discerne spirits, disproued by Scripture. III SECT. 5.  
steed of apparitions of Angells.

Secondly. It doth follow, that it is necessary, go auoid all these and such like dangers, to haue every one a spirituall Necessity of directour and Maister, on whome as better experienced by a spirituall practise, & more illuminated by God in his place & functiō, maister. he may more securely rely, then vpon his owne spirit or iudg'ment. For as the wayes in which men walke are many, & the right way to heauen not easy to be found; as in the way being found there are many either pits to fall in, or theeuers to robbe, and spoile vs; as the science we are to learne is very heard and intricate, to which our natural wit cannot attaine, and the diseases & infirmities of our body are many & great for which we are vnable to trauell so long and labourious a iourney: So haue we need, & great need of a guide to lead vs in a way so vncertaine and dangerous; of a Maister to instruct vs in a trade so hard and vnkowne; and of a Phisitian to cure vs of so many infirmities and diseases. And as no man hath power to absoluē himselfe of his sinnes, as no man is made Judge in his owne cause, as no man is permitted to minister phisicke to his owne body; so God hath ordained that no man shalbe instructor & directour of his owne soule, nor conductour of himselfe in his way to life, but stil depend vpon others to direct and instruct him in the same. For thus our Saviour first himselfe, for example, would sit hearing and asking among the Doctours, as though he were a scholler. For this cause he sent his vessel of election S. Paul, to be instructed by *Ananias*, and would not immediatly himselfe direct him what to doe. For this, God would not instruct *Moses* in the mountaine himselfe, but sent him to *Tethro* a gentill, by him to receaue direction, how to gouerne his people. For this S. Augustine being old refused not to be instructed by his Companions yet yong. And thus we read that some who haue had familiar conuerstions with Angels, were yet permitted by them to hould some errours in doctrine, till they humbled themselves to others, and by them were instructed. For which it is a generall rule, that he who will not be a disciple to another shalbe a maister of error, and that he who makes himselfe maister to himself, puts himselfe to be scholler

Luc. 2. 43.

Act. 9. 6.

Exod. 18. 24.

Sophonis pra.  
spirituall cap.  
109.

PART.2. 112 *The priuate Spirit confuted.* CHAP. 4.

to a foole . All which if it be true in morall sciences , & mysteries of faith ; most true it is in discerning of these spirits , in which the difficulty is greater , & the dager of errour no lesse .

Conclusion  
That the  
priuate spi-  
rit cannot  
be a discer-  
ner of spi-  
rits .

3. To conclude , it doth follow , that since there is such variety of spirits , some good , as of God , of Angels , and of Saints ; and some bad , as of diuels , of the damned , of the flesh , and of the world : Sith there be so diuers kinds of motions , & apparitions of these spirits , some intellectuall , some imaginary , some sensible and visible : Sith there are so great difficulties to be resolued about these feuerall apparitions , so great similitude in their motions , and apparitions , so many rules and differences , vpon long experience , haue beene giuen to discerne them , and so great skill & cunning is requisite to apply them : Sith there be so many , and so dangerous wayes to take , as of Pagans , Iewes , Turks , Heretikes , all differing & condemning one another , all depending vpon the motions of these spirits : Sith such and so high is the excellency of the nature of these spirits to be discerned , such and so weake the infirmitie of man to discerne them , & such and so subtile , malicious , and powerfull is mans enemy the Diuell , to deceaue in them , by counterfeit dissimulation of piety , or by forged illusions instead of reuelations , or by outward apparitions in forme of Saints , Angels , or God , all by verity of examples confirmed : Sith so speciaall & extraordinary , so rare and vnusuall is this gift of discerning these spirits : Sith , I say , all this is so as is proued ; with what reason and iudgment can any man make this priuat spirit , or rather selfe-seeming conceit of his owne braine , a competent , sufficient and infallible iudge to discerne and decide al these questions and difficulties arising vpon them ? What braine-sicke madnesse , & senslesse presumption is it , for every silly , simple and vnlearnd person , man or woman ( all of which challeg this spirit ) to assume so much to themselues , and presume so farre vpon their owne conceit , as to discerne , and declare which of euery one of these spirits is of God , the deuill , or nature ? which is good or bad ? which true or false , either in the selues or others ? and vpon this presumption , to ground the certainty of their religion , faith , and saluation ?

What

*To discerne spirits disproued by Scripture . 113 SECT. 5.*

What greater temerity and rashnes can there be, then to build a worke so great and important, as is the eternity of saluation or damnation, vpon no more solid and certaine a ground, then is the proper conceit of euery priuate motion of an vncertaine spirit? Surely, if men were not blind, or bewitched, and that either willfully or foolishly blinded or bewitched, and both so deeply, that they eyther will not, or cannot see what both sense & reason doth dictate to their owne conscience, what both authority and testimony of God, and holy men doth lay before them, what both examples & experience of so many ages doth confirme vnto thē; surely, they could not but often doubt, and distract, & many tymes stagger and relent (their owne iudgment & conscience, doubtlesse pricking them) in this their ostentation of the certainty of their spirit; they could not but sometymes enter into consideration, yea and feele a sensible touch of trepidation in soule, and stand in a wonder and amazement at themselues, how they dare venture so far, and stand so confidently in so weighty a matter, vpon the iudgement of so vncertaine, vnonstant, & vnwarranted, yea corrupted, deceitfull, and partiall a Judge, as is this their priuate spirit, conceit, & imagination. What man of reason and discretion, or of care & conscience, will not hould it farre more secure and safe in these points of eternity, with euery good Catholike, to ioyne his spirit with the spirit of the Saints and seruants of God, now reigning in heauen, to subiect his spirit to the spirit of Gods holy Church heere on earth, guided infallibly by an infallible spirit of God, and by conforming themselues to this spirit, to imbrace and follow that Fayth and religion, that doctrine and discipline, that sacrifice and sacraments, which so many Saints and holy men, so many Confessours and learned Doctours, so many Churches and Councells in all ages, throughout all Countryes, believed in their harts, professed by their liues, defended by their wrtinges, and sealed and confirmed with their liues & bloud? And thus much for the first reason against the priuate spirit, drawne from the difficulty to discerne spirits.

P

THE



THE  
PRIVATE SPIRITS  
AVTHORITY

To interprete Scripture, and judge of Fayth,  
confuted by reasons, drawne from the true  
and infallible authority, and meanes of  
interpreting holy Scripture.

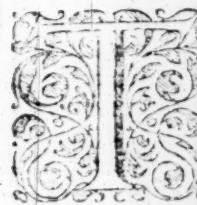
C H A P . V .

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*VVhat Interpretation, Authority, and meanes are necessary & infallible for the sense of Scripture.*

S E C T . I .

S V B D I V . 1 . *What Interpretation of Scripture is necessary?*



H E better to vnderstand the reasons drawne from the infallible authority, and meanes of interpreting of Holy Scripture, by which the priuate spirits authority is confuted, we may consider, 1 . What interpretation that is, which is required as necessary. 2 . What authority, as infallible, is required to this intetpretation, and in

No fit meanes to interprete Scripture. 115 SECT. 1.

in whome it is resident. 3. What meanes are to be vsed and followed, as certaine by these Interpreters to this interpretation. Out of all which may be inferred and proued the insufficiency of the priuate spirit, to be eyther authour, or meanes of this interpretation of Scripture.

First therefore, when we speake of the sense and interpretation of scripture, we speake not of that tense and interpretation which is only probable and credible, but of that which is certaine, and infallible. Not of that which is only for the pulpit and documents of manners, or which is for the schooles and subtilties of diuinitie; but of that which is for infallible doctrine of Fayth and articles of beliefe. Not of that which is only to confirme and increase ys in that fayth which we already believe, but of that which is to persuade and produce fayth a new, eyther in our selues, when, and why we first belieue; or in others, whome we persuade, first to belieue. And this is that sense of Scripture, which as it is (being rightly vnderstood, in the sense which the holy Ghost intended) a firme and solide foundation of true fayth; so being fally vnderstood, and wikedly peruerterd by false teachers, it is the Mother or nurse of al heretikes. For as nothing is persuaded as worthy of beliefe, but which is true, or vnder the shew of truth, and as the scripture is by all granted to be most true: so all vse the text of Scripture as a meare to persuade, that which they would haue to be believed as true; the true teachers in the true sense, the false in the false sense, both cyting the wordes and text, but the one in that sense and meaning which the holy Ghost intended, the other in that which they themselues inuented. Which course of falfe sense, as the Diuell first beganne, when he would haue by Scripture persuaded Christ to cast himselfe downe headlong, saying, *It is written, he hath giuen his Angels charge over thee*: So the members of Sathan follow the same way, and labour by the same Scripture to seduce the members of Christ, as the faythlesse, the faythfull; the sacrilegious, the religious; the Heretikes, the Catholikes. For the Iewes would by Scripture haue proued that Christ was not only not Messias, saying, *Search the Scriptures, and see that from Galilee*.

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*Iilee a Prophet ryseth not*, but also that he was a malefactour,  
*Iewes*.      *Ioan. 7. 52.* and such a one as ought to dye, saying, *VVe have a law*, and  
*Turkes*.      *Ioan. 19.* according to our law, he ought to dye. And the same is continued  
*Marfil. Ficim*. both by Turkes, who receave both the old and new Testament,  
*lib. de vera*, but interpreted according to *Mahomet Alcaron*, and al-  
*religione*, *& words of Scripture*, but (sayth *Vincent. Lyrin.*) with thousands  
*pud. Stapl.* of testimonies, thousands of examples, thousands of authorities, out  
*Princip. fidei* of the Law, the Psalmes, the Prophets, the Apostles, which expoun-  
*controly. 7. 1.* ded after a new and ill manner, would thereby throw downe soules  
*10. cap. 1.* from the tower of Catholike sayth, to the pit of wicked heresy; being  
*Vincent. Lyr.* as our Sauiour sayth of them, *false Prophets*, or teachers, who  
*cap. 37.* Heretikes. vnder the garments of sheep, that is (sayth *Vincent. Lyrin.* the  
*Math. 7.* wordes of the Prophets and Apostles) are rauenous VVolues infesting  
*Vincent. Lyr.* the fold of the Church, and devouiring the flocke of Christ, and say-  
*ing. Christ is heere or there*, that is, as *Origen* expoundedit,  
*1. Cor. 11.* in this or that text of Scripture; who thus transfiguring themselves  
*Gal. 1. 6.* into the shew of Apostles or preachers of Christ, do labour to transfer  
*1. Pet. 2. 3.* the people into another GhospeLL; who deprauie the Scripture to their  
*Ambros. adowne* and others destruction: *And by the wordes of the Law*, sayth  
*Tu. 3.* S. Ambrose, impugne the Law; and do frame a false sense of the  
wordes of the Law, that they may confirme their owne peruerse o-  
pinions by the authority of the Law. Againstst whome we may  
*Hilay. lib 2.* note the wordes of S. Hilary, saying: *That Heresy is about the*  
*de S. Trinit.* *vnderstanding, not the text of Scripture*; *the sense, not the words, is*  
*Hier. Coment* *the sinne.* And of S. Hierome; *That the Ghospell is not in the*  
*in 1. Gal.* *wordes, but the sense of scripture*; *not in the outward rime, but in*  
*the inward marrow*; *not in the leaves of wordes, but in the root of*  
*the sense.*

S V B D I V . 2. Who haue authority to make the  
Interpretation of Scripture?

Authority

of Pastours

necessary to *S Econdly*, this sense and meaning of scripture, because it  
infallible is not facil and easy to be knowyne to all, by reason of the  
exposition great obscurity in the wordes, the great fecundity in the  
of scripture, sense, and the great profundiety in the mysteries, or articles  
believed

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Believed, (which cannot by euery one, nor by any one, without the assistance of the same spirit which penned it, be vnderstood) therfore is necessary some authentical, certain, and infallible authority, for the true vnderstanding of this authenticall, certaine, and infallible sense of scripture. This authority, because it is in the Catholike Church, & chiefly in the Pastours and Prelates of the same, for the better gouernement of it in true doctrine, vpon whom God hath bestowed the infallible assistance of his holy spirit, (as is afterward proued) therfore their authority is necessary for the finding out the true and certaine sense of scripture. Whensoeuer therfore the chiefe Pastour, or Pastours of the Church vsing the meanes for it appointed (of which in the next proposition) do, either *ex Cathedra*, or in a Councell confirmed & approued, or by a generall consent, propose, deliuere, and declare any sense or exposition of scripture as true, and to be believed as an article of faith in any contiouersy against heretikes, then is that sense to be receaued, for their authority, as authenticall, certaine, and infallible.

From whence ensues, that though in matters of Philosophy and reason we must rather attend what is said, thereby whome it is said, and respect rather the force, then the authority of the person who sayes it; yet in matters of faith we must first respect them who preach, and the authority and commission of their person, and by it judge of their doctrine preached. For if the person be lawfully sent, if he haue lawfull commission, if he be a lawfull pastour, not deuided by heresy or schisme from the whole body; then the people are to attend to him, and for his commission to receauie his doctrine: but if he want mission & commissiō, if he teach of himselfe and his owne authority, if he produce the doctrine not of the Church-proposition, but of his owne iuention; let him teach what he wil, proue it how he wil, he is not to be heard nor believed by the common and vulgar people; to whom it belongs to be obedient & subiect to the authority of their Pastour, not to iudge of the verity of his doctrine more, then in generall, whether it be consonant or dissonant from the vniversally receaued doctrine of

The people  
is to obey,  
not judge  
his Pastour.

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(a) Heb. 13. the Church (for they are to (a) obey their Pastours, to remayne in  
17. the same rule (b) in the faith first deliuereed, (c) in that which they  
(b) Philip. 3. heard from the beginning, (d) to avoide profane nouelties of words, e)  
16. (e) Coloss. 1. & not to receive any other Ghospel f, or doctrine g, but that which  
6. they learned and receaued from the beginning) leauing the particu-  
(d) 1. Ioan. lars to the testimony of others, either equal to their pastour  
2. 7. in function, or superiour to him in authority. Which point  
(e) 1. Tim. 6. is to be noted against the Manichees of old, and the Pro-  
20. testants of late, who respect not the authority of the Preach-  
(f) Gal. 1.  
(g) Rom. 16. 17. er, but the force of his reasoun: & attend not to the com-  
mission of the Pastour, who he is that teacheth, but to the  
plausibility of his doctrine, what it is, and how far it is plea-  
sing to their priuat spirit, disposition, or iudgment.

S V B D I V . 3. What meanes are to be vsed to make  
this Interpretation: and of foure Rules of infal-  
lible interpreting of scripture.

The means  
to find the  
true sense of  
scripture.

Thirdly. The meanes which are to be obserued, vsed, and  
followed by these Pastours or Prelats for the securing vs  
of this true sense of scripture, are these. 1. The rule of faith,  
that is, the Catholike and vniuersally received doctrine of  
faith and piety which was deliuereed by the Apostles, & re-  
ceiued by posterity. 2. The generall practise, or obseruatio,  
custome or tradition of the whole Church in pointes where  
the doctrine is not certaine. 3. The auncient exposition, or  
consent of the holy fathers and doctours of the primitiue  
Church, where the former do not appearre. 4. The decrees  
and definitions of the Councils, either generall, or prouincial,  
approued by generall, and the conformity to them in all  
expositions doubtfull. These are as so many rules or con-  
ducts, according to which the certaine, and authenticall  
sense of scripture is, by the Pastours of gods Church, to be  
squated and guided.

1. The rule  
of fayth  
proued.

First, that the rule of fayth is to be presupposed, obser-  
ued and followed in the finding out the true sense of scrip-  
ture, is proued. 1. This rule of Fayth is by S. Paul (who of-

tem

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Men doth mention it) called somerymes a rule which bringeth peace, *V*erily <sup>(a)</sup> hee hauē followed this rule, peace be on them. <sup>(a)</sup> Gal. 6.  
Sometimes a rule in which they are to remaine to auoid dissensions; *Let* <sup>(b)</sup> vs remaine in the same rule, that we may judge <sup>(b)</sup> Philp. 3.  
the same. Sometymes his rule which he deliuered to them. <sup>(c)</sup> 1. Cor. 10.  
and by which they are to increase in fayth, *Your* <sup>(c)</sup> fayth in-  
creasing accordin to our rule. Sometymes a reason of Fayth, ac-  
cording to which is giuen the iugist of prophesy, or inter-  
pretation of scripture, Donations <sup>(d)</sup> or prophisy, according to the  
rule of Fayth. And in effect it is no other, but the <sup>(e)</sup> doctrine  
they receaeted; <sup>(f)</sup> the fayth preached through the whole world; <sup>(g)</sup> (f) Colos. 1.  
the disposition or forme of true doctrine, which they had learned, <sup>(h)</sup> 6.  
and is committed to them; The <sup>(i)</sup> doctrine which they receaeted fro <sup>(i)</sup> 1. Tim. 6.  
the beginning; *V*erily <sup>(j)</sup> was first euangelized to them; Or <sup>(k)</sup> the <sup>(k)</sup> 2. Tim. 1. 3  
precepts of the Apostles and ancients; Or <sup>(l)</sup> rather of our Saviour <sup>(b)</sup> 1. Ioan. 1.  
deliuered by the holy Prophets and Apostles; And <sup>(m)</sup> the word of <sup>(i)</sup> G.d. 1.  
God which remaines for ever. That the knowledge of this rule  
or doctrine of fayth is presupposed to the true knowledge; <sup>(n)</sup> 1. Pet. 1.  
and vnderstanding of scripture, is proued both by scripture, <sup>(n)</sup> 1. Pet. 1.  
and reason. By scripture, the Prophet Isay sayth, as S. Cy-  
prian, and S. Augustine do both of them read and vnderstand <sup>1.</sup> By scrip-  
ture: Except you belieue, you cannot vnderstand; that is, sayth S. <sup>1. 4. 7. 9.</sup>  
Cyprian, the Iewes cannot vnderstand the scripture, except they  
first belieue in Christ. S. Augustine sayth: There be some of you,  
who vnderstand not, and therefore they vnderstand not, because <sup>Cypr. lib. con.</sup>  
they believe not; let vs first adhore by Fayth that we may be remiued <sup>Iudeos. Ni-</sup>  
by vnderstanding. And in another place: Fayth must go before <sup>hil possunt</sup>  
Vnderstanding, that the vnderstanding may be the reward of Fayth. <sup>Iudei de</sup>  
Therefore Fayth, and the rule of fayth, is necessary before <sup>scripturis in</sup>  
the vnderstanding of Scripture. <sup>teiligere, ni-</sup>  
<sup>si prius cre-</sup>  
<sup>diderint in</sup>  
<sup>Christum.</sup>

Secondly, the Scripture for the sense, is a booke sealed with <sup>key</sup> diderint in  
seauen seales: these seales none can open, but he, who hath the <sup>Isaias enim</sup>  
key <sup>dicit, Nisi</sup> credideritis

non intelligetis. <sup>Augusti. tract. 27. in Ioan.</sup> Sunt enim quidam in vobis qui  
non credunt, & ideo non intelligunt, quia non credunt. Propheta enim dixit,  
nisi credideritis non intelligetis, per fidem copulamur, per intellectum viuifica-  
mur; prius hereamus per fidem, vt sit quod viuificamus per intellectum. Fides  
debet precedere intellectum, vt intellectus sit Fidei praemium.

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*Hier. ep. ad Paulm. Lex spiritualis elit, & reuelatione opus habet ut intelligatur, & reuelata facie gloriam Dei contemnuntur. Littera in Apo-*

key of David. This key of David is giuen only to them who are faythfull with David, therfore the key of faith is requisit to the opening the sence of the booke of scripture : which is confirmed by S. Hierome, who alleadging the same words sayth ; *The Law is spirituall, and requires reuelation, that it be understanded.* For prooef of which he produceth the example of the Eunuch, who read, but vnderstood not the scripture, till Philip did expound it to him, made him faythfull, and so became of a scholler, a Maister.

Thirdly, Euery learned Scribe in the Kingdome of Heauen is like to a man, the maister of a family, who bringeth out of his treasure new and old. The Scribes were the Maisters and Interpreters of scripture, but they were in the kingdome of heauen, that is, in the Church, by Fayth, and so did interpret the new and old Testament ; which S. Augustine alleadging to the same purpose against the Manichees sayth : *You (\*) vnderstand not because you believe not, as sayth Isay, for you are not instructed in the kingdome of heaven, that is, in the true Catholike Church of Christ; for if you were, you would produce old and new out of the scriptures.* Therfore one must be a scholler in the Church by fayth, before he can come to vnderstand the scripture, as a Maister.

Fourthly, S. Paul sayth to Timothy : *Thou hast learned hardly scriptures from thy infancy, which are able to instruct thee to salvation by fayth, which is in Christ.* If the scriptures instruct by Fayth, then Fayth is prerrequired before we can be instructed by them, or vnderstand them.

Fifthly, the holy Fathers and Doctours of the Church tunc libauit, haue, by the breach of this rule, as a signe, discerned Hereticos aperire possunt, nisi ille aperuerit qui habet clauem. Fifthly, the holy Fathers and Doctours of the Church

Eunuchus cum librum teneret, cogitatione conauerit, lingua volueret, labijs personaret, ignorabat enim quem in libris nesciens venerabatur : venit Philippus, ostendit ei Iesum qui clausus latebat in litera, eadem hora credit Eunuchus, baptizatus, & fidelis, & sanctus factus, ac magister de discipulo. (\*) Aug. .com. Faustum lib. 4. cap. 2. Non enim estis erudit in regno celorum, id est, in Ecclesia Christi vera Catholica: quod si essetis, de diuitijs scripturarum sanctorum, non solim noua, sed etiam vetera proferretis.

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witnesse (a) Irenaeus. Thus Paulus Samosatenus by his forsaking the Canon of the Church, and flying to strange and adulterous do- cap. 3.  
ctrine. Thus Montanus, by his uttering strange words, contrary to the custome of the Church, derived by tradition and succession from the Apostles, witnes of both (b) Eusebius. Thus Nestorius, by forsaking the ancient doctrane, and introducing of new, witnes (c) cap. 15.  
Socrates. And thus all Heretikes, by their forsaking the rule of Christianity, witnesse (d) S. Augustine. They being all esteemed verarelig. c. 5  
to haue truth on their side, who walke according to the rule which the Church receaued from the Apostles, the Apostles from Christ, Witnes prescrip. (e) Tertullian. Thus did S. Hierome (f) confute, and confound the heresy of the Luciferians, by the light of the Sunne of the Church. (g) Gregorius Nazianzen the same, by the doctrine abhorring the same. (h) S. Basil the Euomians, by the rnarritie de Theolog. tradition of the Church. (i) Athanasius the Arians, by the authority of the Orthodoxe Church, and his ancestors opposite to them, and Spirit. sancto abhorring their doctrine. (k) S. Epiphanius the Melchisidechians, by the tradition of the Apostles, and succession of doctrine. The (l) Millenarians, by their transgressing the limits of the holy Church of God, and the hope of Propheticall and Apostolical tradition infayth heref. 5.  
and doctrine: And the (m) Demerit, and other Heretikes, by the style of Christianisme, and the phrase of the Apostles receaued from the Fathers. S. Augustine (n) the Pelagians, by the grinded custome of the Church, hastening to baptisme infants. (o) By the most ancient knowne and vndoubted rule of Fayth, & truth. (p) And by the authority of the Church so commended in scripture. The (q) Donatists, by the authority of the Church, and by apostolicall Tradition. And both Irenaeus, Origen, and S. Augustine did confute all Heretikes, by the tradition of the Apostles, manifest to the whole world in the Church, sayth (r) Irenaeus. By the Ecclesiastical tradition dissented off by none, sayth (s) Origen. By the Catholicke Church, whose not receauing any opinion is sufficient (sayth (t) S. Augustine) to confound any heresy. Therfore the doctrine and practise of the ancient Fathers was to discerne and confute all Heretikes by this rule of Fayth.

Sixthly, the same is proued by Reason, because the scripture is the booke of the faythfull, not the faithlesse; therefore as it was writ to the faythfull, as the conuerced Iewes, vult.

Romans,

(f) Hier. dat

cont. Lucifer.

(g) Gregor.

Nazian. lib.

de Theolog.

(h) Basil. de

Spirit. sancto

cap. 27.

(i) Atha. ep.

ad Epictet.

(k) Epiphan.

heref. 5.

(l) Her. 75.

(m) Her. 77

(n) Aug. ep.

28. & 105.

(o) Aug. de

peccat. meritis

lib. 3. cap. 5.

(p) Lib. 1.

cont. Iul. c. 1.

(q) Lib. 2. c.

7. & 1. de

Baptis.

(r) Iren. lib.

3. cap. 3.

(s) Orig. proce-

mio de prin-

cipis.

(t) Aug. de

her. ad Quod

By reason.

*Stapl. contr.*

6. lib. 11. c.

3.

*Vinc. Lyr. c.*

2. *Vt diuinū*

*Canonem*

*secundum*

*Ecclesiæ tra-*

*ditiones, &*

*iuxta catho-*

*lici dogma-*

*tis regulas*

*interpreté-*

*tur.* *Quia*

*scripturam*

*sacram pro*

*ipſa sua al-*

*titudine in*

*vno codēq;*

*must be directed according to the rule of the Catholike and Ecclesiastical sense.*

*Which, and much more he alleages against the*

*cultume of Heretikes,*

*who haue alwayes the Scripture in*

*necessitate est,*

*propter tā-*

*tos tam va-*

*dulently the Protestants do generally auerre,*

*that in the*

*rierroris à-*

*scripture the spirit of God is,*

*and is to be sought and found;*

*fractus , vt*

*and that by industry and reading of the words and text the*

*propheticę, spirit is to be found.*

*Whereupon they make the words of*

*& Aposto-*

*līcē inter-*

*pretationis*

*linea secun-*

*dum Eccle-*

*siastici & a-*

*postolici*

*sensus nor-*

*mam diri-*

*gatur .*

The Scrip-

ture consits

of 2. parts.

Romans, Corinthians &c. so it is vnderstood truely, only by the faythfull, as the Christians, not by the Infidels, as the Jewes, Turkes, and Heretikes, who haue, and read the wordes, but vnderstand not the sense, & meaning, because the veile is yet ouer their eyes, in the reading of it, for want offayth ; therefore the letter , that is, the words and reading of it doth kill them , and is to them a ministratiōn of death ; and only the spirit, that is, the vnderstanding of it doth giue life to them who haue fayth . Of which necessity of Fayth , prerrequired to the vnderstanding of Scripture, see *Stapleton de principijs Doctrinalibus*, where the same is further proued out of the ancient Fathers testimonyes, to wit, *S. Augustine, Irenaeus, Origen, Athanasius, Cyril of Alexandria, Theodore, and Vincentius Lyrin.* who sayth , that the holy and learned men did interprete the holy Scripture, according to the traditions of the Catholike Church , and the rule of Catholike fayth . And a gaine , That the line of propheticall and Apostolicall interpretation sensu accipiunt, idcirco multūm necesse est , propter tantum vnliterēntēs, that by industry and reading of the words and text the propheticę, spirit is to be found. Whereupon they make the words of scripture , as they are heard or read , not only the organ or instrument of faith , as much as wee make the Sacrament instrument of grace ; but also the sole instrument , which with diligence read or heard, they prescribe as the only means to receiue faith and saluation .

For first, as a man consists of body and soule , and the body of it selfe being sensisse & dead , is the inferiour part ; the soule being life and giuing life, is the principal part, without which he is not man : So the Scripture consists of the words or text which is read or heard , and is only the body , barke , or couering of Gods word, and of the sense and meaning which is vnderstood & believed, and is the life , soule and

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and substance of the scripture. Now the words, as they are written or spoken, consisting of letters, syllables, & words, are dead without life, and common to Gentils, Iewes, and hereticks, with the faithfull: yea in the same manner as the law is called a law of sinne; so are they by S. Paul, said to <sup>2. Cor. 3.6.7</sup> Kill, <sup>Serm. 21. do tempore.</sup> & to be ministration of death. Because according to S. August. the letter read and not truly vnderstood, or not performed, is occasion of heresy and sinne; some gathering out of it, as out of the flower, poison of heresy like the spider; others honey of faith like the bee. The sense and meaning, as it is truly vnderstood & belieued (which is properly the word of God) is an effectuall meanes <sup>more piercing than any two-edged</sup> sword, & an operatiue vertue <sup>to salvation,</sup> but to whome <sup>is to</sup> all that believe. And to whom it is so proper, that it is by faith <sup>Heb. 4. 12.</sup> only conceaued and attained, and by faith only believed & vnderstood? <sup>Rom. 1. 16.</sup>

Secondly. As the bare letter, words, and text of scripture without true sense are not the word of God, so they do not containe the spirit of God or the holy ghost in them, neither is the holy ghost thus inherent, resident, or to be sought & found in the scripture, but in the hart and soule of the writers of scripture, that is, the Prophets or Apostles, in whom as it did remaine, and dictate to them what they writ, so did it reueale and manifest to them the true sense & meaning of the same, though perhaps not alwayes the whole & complete meaning, and all senses of the scripture (for by reason of the fecundity of senses in Gods word, many, or al of them were not, according to S. Augustine alwayes revealed to the same Apostles or prophets, but some referred to the authour of it the holy ghost it selfe.) And as the spirit of God is not inherent or resident in the bare words, fillables, or text of scripture; so the spirit or spiritual true sense of scripture is not to be sought or found only in, or out of the bare words, and their grammatical signification, but out of the rule of faith expounded according to the Ecclesiastical and Catholike doctrine of belief. Not by humane labour and industry of study, but by the meane of faith and diuine reuelation. For the words are translated into other languages different from

<sup>Aug. lib. 12.  
Confess. c. 18  
& de Genes.  
ad literam.</sup>

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that in which they were originally written, and haue diuers and various significations and senses, as litterall, moral, allegoricall, and anagogicall; and are by seuerall expositions drawne to suport diuers seuerall, yea contrary faithes, and religions. Also great labour, diligence and study haue beene vsed by many men of great wit, learning, and knowledge in the expounding & seeking out the true sense of scripture, who yet haue beene so far from finding it, as that they haue inuented many false and heretical meanings, and therupon grounded many wicked and damned heresies.

Out of al which it doth follow, that the words of scripture, and the diligent and frequent reading or hearing of it, are so far from being a necessary meanes of faith, much lesse the sole & whole meanes to it, that faith is a meanes necessary & presupposed to the vnderstanding of scripture. For if the scripture consist not in the words and letter only, but in the sense & vnderstanding principally; and if the sense depend not vpon the bare words, but vpō the Ecclesiastical & catholike rule, & tradition of faith, as is proued; then must faith be prerrequired, as a help and meanes to find out the true sense of scripture. And they who will read scripture must bring faith with them, as a help and meanes to understand the scripture, and not ground their faith vpon their reading of scripture; which being diligently read, though it may serue to cōfirme and nourish faith in ones selfe, or to illistrate and defend it to others, and in both being, according to the rule of faith interpreted, a light to direct them in the way of piety, and to enflame them with the heat of Charity: yet it can nejther be a first, and firme ground to cause and produce first and certaine faith in any ( for a man must bring faith to believe it) nor a sufficient meanes to resolute all points of faith necessary to saluation, as besids other reasons, the practise of so many heresies, diuided, & pretended to be grounded all vpon it, doth conuince; and the ex-perience made (for example) of three persons, Iews, Turks, or Pagans, all ignorant of Christian religion, all turned to a bare text of the bible, all willed to seeke out, and resolute in particular articles, formerly or presently controuerted in Christi-

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Christian religion, will no doubt, by their severall & contrary resolutions, confirme the same. And thus much of the rule of faith as a necessary meanes of expounding scripture.

The second meanes of expounding the holy scripture, is the generall practise or obseruation, the publike Custome or tradition of the whole Church, in the exercise of any religious seruice or worship, or in the practise of any sacrifice, sacrament, or ceremony, in which as the Church it selfe cannot erre, so it may be a guide in expounding the scripture. <sup>2. The practise of the Church a means to interprete scripture.</sup> to keep others from error, that where the doctrine of the Church is not evident, there the practise and observation of the same may serue. This practise we will proue by the practise of the chiefe Doctours in Gods Church, for by this did the ancient Fathers expound many places and contynue many Heretikes. By this practise admitting the lapsed to penitence, did Epiphanius conuince the Novatians who rejected them. By this practise, of saying Glory be to the Father, the Sonne, and the holy Ghost, did S. Basil conuince Origen about the deity of the holy Ghost, vrging his owne practise with the rest, against Origens owne doctrine against the rest. By <sup>Epiph. heres. 59.</sup> <sup>Basil. de spiri. santo cap. 29</sup> this practise of baptizing in the name of the Father, the Sonne, & the holy Ghost, did Theodoret conuince Arius, who denied the equality of the Sonne with the Father. By this practise of exorcising, & breathing vpon Infants in the Sacramet of Baptisme, did S. Augustine affirme the Bishops of Palestine to haue expounded that of Rom. 5. in whome all sinned, of originall sinne, deriuied from Adam by propagation, not imitation only. By this same practise of the Church praying for the conversion of Infidels, and perseuerance of the faythfull, did he perseuerant. proue against the same Pelagians, grace of predestination and perseuerance. By the same practise did he reconcile those places of Scripture, of eating all that is set before vs, and of not eating with sinners. And to omit many other, by the same practise of the Church, not rebaptizing them baptized by Heretikes, did he refuse to adhere to S. Cyprian and his opinion, and confuted him, and all the Bishops of Africa, Cappadocia, Bythinia, and the rest, who maintained the contrary. <sup>Aug. de Bap-</sup> <sup>1. Cor. 10. 25</sup> <sup>1. Cor. 5. 11.</sup> <sup>contra Donat. l. 2. cap. 7.</sup> And to conclude, by this practise, which he had learned publik-

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Hier. ep. ad ly in the Church, doth S. Hierome confessē, that he was directed in all his writings, which euer from his youth he had writ. And the same, doth Origēn, and Clemens Alex. both admonish all diligently to follow in all expositions of scripture.

The third meane, or help of expounding scripture, is the consent of the Fathers, who all, or the most, or best of them agreeing in any sense of scripture, the rest not condemning them for it, or oppugning it, do giue vs a sufficient warrant to receave the same as authenticall & infallible. These Fathers are they, who as Bishops & Prelats hauing out of their Episcopall authority, dogmatically, on set purpose, taught and deliuered the doctrine of Christ to their flocke, if they should erre or teach falsly, they shoulde haue lead the whole flocke of Christ into errore with them: who as witneses & declarers of the Catholike beleife, hauing faythfully deliuered the doctrine of their owne and former tyme, should in their infidelity haue made the whole world faithlesse also. Who as lampes and lightes, or rather starres in the firmament of Christs kingdom, hauing byn the light of the world should in their darknes haue left the whole world eclipsed after them. These are they, who, as learned Scribes in the kingdome of Christ, did produce new and old, that is, as S. Augustine sayth, declare the new, and old Testament. Who as wise maisters of the family of Christ, (\*) did distribute the right measure to his seruants in due tyme. Who as spirituall maisters and Prophets, (a) did perceave that which is of the spirit

- (a) 1. Cor. 14 of God; did (b) spiritually examine and iudge of all things, and  
(b) 1. Cor. 2. did giue spirituall things to the spirituall persons. Who as men perfect  
15. (c) were fed with strong meat, had their senses exercised in the discerning of good and euill, had the wisedome of God spoken to the  
(d) Heb. 5. 13. 14. And (d) spake Gods wisedome in mysteryes. And therfore, as such  
(d) 1. Cor. 2. are by vs to be believed and followed, not only in sanctity  
7. of life, but in soliditey of Fayth.

The practiſe of the ancient Fathers. Thus did the ancient not only Fathers, but Councells also both expound the scriptures, confirme their doctrine of Fayth, and confound the opinions of Heretikes, by the testimony and verdict of their predecessors and ancestours, the

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The holy Bishops and Doctors of Christ's Church. S. Ireneas (e) that most ancient Bishop and Martyr produced Polycarpus and Papias affirming, that they must obey the Priests in the Church, who with the succession of their sees, have the certaine vni-  
tion of truth. S. Athanasius (f) against the Arians produced the Fathers affirming, that his doctrine was deliuered from fathers to fathers as by hand. S. Basil (g) reprehends the Eunomians for little esteeming the Fathers who excelled in all spirituall gracie. And (h) S. Gregory Nazianzen doth the same, affirming that none of his Masters, & the Fathers did affirme or proue that doctrine. And both S. Basil, and S. Gregory Nazianzen (witnesse (i) Ruffinus) did read and expound the holy scriptures, not out of their presumption; but out of the writinges and authorites of their ancestours, who did make the Apostolical succession their reason, or meane of understanding them. S. Ambrose (k) did defend the Orthodoxe doctrine of Christ's diuinity out of the Fathers, wishing all to keep the precepts of their ancestours, and not to violate their hereditary seales with temerarious boldnesse, nor to vnseale the priestly booke (the interpretation of the word of God) sealed with the confession and martyrdome of so many. And aboue all S. Auguſtine hauing alleadged Ambrose, Hilary, Gregory, Hierome, Nazianzen, Cyriall, and many more both Greek and Latin Fathers against Julian and the Pelagians, affirmes that he proues his doctrine by the authority of Catholike Saints, who according to the Catholik fayth did proue his doctrine to be true. witnesse it to be Catholike, and anciently founded, did deliuere what they found, taught what they learned, left to their posterity what they receaved from their ancestours. And lastly himselfe changes an opinion which long he had held about expounding (Rom. 7. v. 27.) vpon notice that Ambrose, Gregory, Hilary, and others of his predecesſours held the contrary. In the same manner did (m) S. Hierome against Iouian; S. Cyril (n) against the Bishops of Ealt; Theodoret (o) against Apollinaris; Leo (p) against Nestorius and Eutiches, alleadge the authority of the Fathers before them. And a Councell at Constantinople, witnesse Socrates, in like manner, did alleadge Irenaeus, Clemens, Apollinaris, Serapion, and Origen against the Macedonians. And an ancient authour, wit- (l) Aug. lib. 1. 2. cont. Iud. (m) Hier. a. pol. cont. Iou. (n) Cyr. Ale. Apologet. on. Orient. (o) Theod. a. cont. Apollinarist. (p) Leo ep. 98 cont. Nest. & Eutich. nesse

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Euseb. lib. 5. nesse Eusebius (r), did also alleadge Iustinus, Miltiades, Tatian,  
cap. 27. Clemens, Irenaus, Meliton, and others against artemon.

The same that did these Fathers, did also the generall  
Councells. The first Councell of Nice, by the testimonyes which  
they had from the Fathers (witnes Athanasius) did decree against  
Arius. The Councell of Ephesus following the confessions of the  
Fathers (sayth it selfe) and alleadging (sayth Vincent Lyr.)  
in particular, Most of the East and VVest Doctours as Masters,  
Confessours, witnesses, judges, held their doctrine, followed their  
epist. ad Nest. counsell, believed their testimony, obeyed their iudgment, and so pro-  
Vincent. Lyr. nounced their sentence of sayth against Nestorius. The Councell  
cap. 41. of Calcedon, following (sayth it selfe) the holy Fathers, the faith  
Confil. Calc. of the Fathers, the exposition of the Fathers, doth determine what is  
a c. 5. 6. pious and Catholike sayth, against Eutiches. The sixth generall  
Confil. Confil. Counsell (witnesse both the letters of Pope Agatho, and the  
a c. 4. Concl. Nic. Synode it selfe) doth produce the testimonyes of Fathers for the ex-  
3. a c. 10. position of scripture, and thereby condemned the Monothelites. The  
seauenth generall Councell, and the second of Nice doth the  
same, witnesse the letters of Pope Adrian, against the Image-  
breakers. And the Councell of Vienna, witnesse the letters of  
Pope Clement, in their definitions. So that all antiquity,  
whether in priuate disputationes, or in publike definitions,  
hath alwayes vsed the testimony of Fathers, as a meane in  
declaring the authenticall sense of scripture, against Hereti-  
tikes.

The decrees  
of generall  
Councells a  
meane to  
interpret  
scripture.

Proued by  
the Coun-  
cel of Nice.

The fourth, and most infallible meane of expounding  
the Scripture, is a Councell either generall, or prouinciall  
confirmed by a generall, in which whatsoeuer is not obiter,  
by the way, nor as a prooife only, but on set purpose, and as a  
conclusion or definition deliuered and defined, that is with-  
out all question or examination, to be receaved as a certaine,  
infallible, and authenticall sense of scripture. Which (to o-  
mit all testimonies before cyted for the authority of Coun-  
cels) is proued by the practise of the faythfull in all Coun-  
cels; for in the Nicen Councell were many places of scrip-  
tures for prooife of the consubstantiality of Christ produced  
and discusSED, and the Orthodoxe Fathers vrged and pres-  
sed diuers Texts of the same. The Arians answered and  
interpreted

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interpreted them, and vrged likwise many against the same.

The conclusion was, the Fathers of the Councell preuailed, and concluded both the doctrine of Christ's diuinity, & the sence of the places of Scripture alledged for it. This definition was to all posterity so forcible, that though the Arians vsed all force of temporall power, (which afterward was wholly for them) though they summoned (as Athanasius *Athan. ep. ad Afric. Epis.*) aboue ten Councells or Conuenticles against that one; though they sought in a Councell at Hierusalem to restore their Bishops deposed, and in a Councell at Antioch to bring in a new forme offaith couched in words, not vnlike to the Nicene forme; and in a Councell at Smirna did affirme craftily the Sonne to haue beeene before his mother, and before all times, and not a creature like to others; though in the Councell at Ariminum they deceaued many Catholicke Bishops, and cunningly obtruded ~~substantia~~, for *ipsum*, like substance, for the *same substance*, which in greek differed only in a letter; though they sent Legates into Italy, France, and al places with faire shewes and promises of vniion of subscribing, and of submitting themselues: (but cunningly and disemblingly, as the Protestants did at the first, and chiefly Melanchton & Bucer, about Transubstantiation) yet to all posterity and succeeding ages those places of scripture haue euer beeene receaued and beleiuied in that sense which the Councell then interpreted, and vrged them: so that, that Council hath beeene a rule euer since for the exposition of them, to all faithfull and true belieuers in Christ. In like manner in the Councell of Ephesus, hauing discussed diuers places before controuerted, whether they were spoken of the natures or persons of Christ; resolued that they were to be understood of plurality of natures, not persons in Christ. And though Nestorius, the eloquent Patriarch of Constantinople, and many Bishops with him, withstanded the Councell; and though Theodoret, the most learned Catholicke Bishop of that age, long opposed S. Cyril about the same; yet the authority of the Councell so far preuailed both then and euer since, that all faithfull euer after haue alwayes receaued, & expounded them in the same sense, as true, and condemned the contrary

By the Councell of Ephesus.

Nestorius, the eloquent Patriarch of Constantinople, and many Bishops with him, withstanded the Councell; and though Theodoret, the most learned Catholicke Bishop of that age, long opposed S. Cyril about the same; yet the authority of the Councell so far preuailed both then and euer since, that all faithfull euer after haue alwayes receaued, & expounded them in the same sense, as true, and condemned the contrary

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as false. And the like might be produced of other places for the humanity of Christ, against the *Manichees* and *Apollinarists*. For his two natures against the *Eutichians* and *Monothelites*. For the holy Ghost against the *Macedonians* & *Eunomians*. And so for *transubstantiation* against *Berengarius*, and the *Sacramentaries*, which for breuity are omitted.

And thus much of these four rules or meanes, to wit,  
1. The rule of Faith. 2. The practise of the Church. 3. The  
consent of Fathers: and 4. The decrees of Councells, by  
which the Pastours and Prelates of Gods Church are to be  
directed, and vpon which we may infallibly rely for any  
true, certaine, authenticall, & infallible sence of scripture.

Other pro- There be other helps which are good and profitable, as the  
fitable rules consideration of the antecedents and consequences of places,  
of Fayth.

the conference of one place with another, the obseruation  
of Scripture-phrases, and the skill & examination of the ori-  
ginall texts: but because they are neither certaine nor infal-  
lible, but only probable, yea often doubtfull, and somtimes  
deceitfull, nor yet proper and peculiar to Christians, but cō-  
mon to Iewes, Pagans, Heretiks, and all sortes, and also not  
to our purpose for the present; therfore we will omit them;  
and shew, that the priuate spirit, which the Protestants most  
insist vpon, and which we vndertake to confute, neither  
is, nor can be any certaine and infallible meanes of interpre-  
ting scripture, as they do both in doctrine and practise man-  
taine.

*That the priuate spirit cannot haue this infallible  
authority, and be this infallible meanes.*

SECT. II.

TH E S E being supposed for the finding out the autho-  
rity certaine, and meanes necessary, for true interpre-  
tation of holy scripture; it remaines to be proued that the  
priuate spirit of euery particular man, neither hath in it any  
certainty

certainty or authority, nor yet can be a fit meanes vpon which any certaine and authenticall exposition of scripture can be grounded. Which is to be performed two wayes 1. By reasons drawne from the property and condition of the holy scripture , and the sense and meaning of it. 2. By reasons drawne from the property and condition of the priuate spirit, and the vncertainty, and deceitfulnes of it.

S V B D I V . 1. By reasons drawne from the nature  
of holy Scripture, which is to be expounded .

F Irst therefore for the holy Scripture, such is the difficultie of it ( which ariseth partly from the ambiguity of the words including diuers significations, partly from the fecundity of the significatiōs affording multiplicity of lenses, partly from the profundity of the matter inuolued in miste-  
ries obscure and exceeding our capacity) such, I say, is the difficulty of the scripture which ariseth out of these grounds that no priuate man , nor any priuate spirit of any man, can secure himselfe of the certainty of any , much lesse of all of them. For if we respect the words and text of scripture, this spirit cannot vpon any ground assure any man , that either this booke rather then another, is the diuine word of God; or of this booke, that this is the true and complete Canon; or of this Canon, that this is the first and originall text ; or of this text that it is the right & authenticall translation ; or of this translation , that any one, rather then another, is the true and Canonical sense; or of these senses, that one more then other containes all articles and points necessary to saluation ; all which are yet necessary to be expounded. This spirit cannot expresse and assure what booke is Canonical, and what not. It cannot accord the Lutherans and Caluinists, whether the Epistle to the Hebrewes of James , 2. of Peter , the 2. and 3. of John ; nor the Catholikes and Protestants, whether the bookes of Machabees, Toby , Judith , Hester &c. be canonical or not . It can giue no reason why there should be admitted into the Canon of scripture , the Gospels of Mathew, Marke , Luke,

The priuate spirit can-  
not assure.

Which text  
is scripture .

Which  
bookes be  
scripture .

and John, and not the Gospels of Thomas, Nathanael, Matthias, Thadeus, Bartholomew, James, John & Andrew, Paul, Nicodemus, the Hebrews, the Egypciās, with that of Peter, or the Nazarits. It can giue no reason, why the Epistles of S. Paul, James, John, Jude, & Peter should be admitted, and why not those of Barnabas, of Luke, & the rest of S. Peter, & of S. Paul, that to the Laodiceans, the 3. to the Corinthians, & the 2. to the Thessalonians. It can giue no reason, why the Acts writ by S. Luke should be admited, and not the Acts writ by Peter & by Paul, and by Andrew, Thomas, John, Philip, and Matthias, nor the Periods of Paul & Thecla, nor the Constitutions of the Apostles, or the booke of Hermes, or Enoch; why the Apocalyps of S. John should be amittted, & not the Apocalyps of S. Peter, Paul, Thomas, Stephen, Elias, nor the death of our Lady, the circuite of S. John, the sentences of Bartholomew, the ascension of Esie: all which haue beene extant, and by some challenged as Canonickall, as may be seene in Doctour Stapleton.

Stapl. princ. fid. doct. Con-  
frou. 5. lib. 9.  
c. 5. 6. & 7.

It cannot resolute, and assure what booke were originally writ in Hebrew, what in the Chaldean, what in the Greeke, or Latine tongue; who they were that writ the booke of the old Testament, and whether they be the same which were first written, and the same sound, and vncorrupted. Whether this Hebrew text be the same, either in Character or letter (of which is question) or in wordes (of which many doubt) which was first written. What is the sense, signification, phrase, or stile of any Hebrew word. Whether the Greeke of the Septuaginta, which the Apostles followed, be sound and incorrupted, and to be preferred before the Hebrew. Whether the ancient Latin vulgar, or others of later translation, as of Erasmus, Luther, Oecolampadius, Bibliander, Beza, Castilio, Tremelius, and others, be to be followed. Whether of any English translations, the Catholike translation of the Rhemist, or the Protestants of Tintall, of King Edward, of the Bishops, of Geneva, or of King James, are to be receaued as true, & which is to be rejected as false. None of these can the priuate spirit in euery ordinary man, nor yet in the learned Protestant certainly decide, and resolute. It cannot satisfy, and assure when the wordes are in the

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the literall or mysticall sense to be vnderstood . And for the Which sense  
literall , when it passeth from speaking of thinges carnall , to se is literall.  
thinges spirituall , from temporal to eternall , from the king-  
dome of Israell , to the kingdome of Christ , as often in the  
Psalmes and Prophets it doth . As for exâple , from the Kings  
of syria and Israell , to our B . Lady & (a) Christ . From the (a) Ef . 7 .  
King of Babylon to (b) Lucifer . From Salomon to (c) Christ . (b) Ef . 14 . 22 .  
From the barly Bread , to the sacramentall (d) Bread : And (c) Psalm . 71 .  
for the mysticall sense , when it is to be vnderstood morally (d) Ioan . 6 .  
for manners , when allegorically of Christ , or the Church  
militant , when anagogically , of glory , or the Church triu-  
phant . When the same wordes beare a proper , and when a VVhich is  
figuratiue sense ; and of the figuratiue sense , when the figure figurative ,  
is Synecdoche , the part for the whole . When Metonymia the and what  
signe or cause for the effect . When it is Catechesis , by which figures are  
the inuentour of a thing is called Father , Cityes are called  
Daughters , posterity is called House &c . When by Hiperbole  
or exaggeration the whole world , is put for much , all for many .  
When by Liptote , or diminution , Idols are called vaine things ,  
noxious , vnprofitable . When by Analogie , one person , tyme ,  
number , gender , or signification is set for another . When by  
Hendiadis , two thinges are put for one , as signes and tymes ,  
for signes of tymes . When by Prolepsis or anticipation , places  
& cities are named by names , which afterward were giue  
them . When by Analogie or mutation , one sense , as seeing , is  
set for another , as hearing , taſting &c . When by Hetorosis ,  
the abstracte , as abomination , for the concrete , as abom-  
nable . By Hebraisme , causalites or similituds ar omitted , ten-  
ſes are changed , persons or matters are supposed : when an  
occasion is set downe for a cause , the euent for the effect , the diuel  
for ſinne , eternity for a long time . When ſinne is meant for ſinne it  
ſelfe , or for a ſacrifice or punishment of ſinne , God for an angell ,  
a deſire of doing for the deed , an act , as of ſeeing for the obiect ,  
of feare , for the thing , or person feare'd . When laiues are called  
by names of precepts , ſtatutes , iuſtice , iudgement , testimonies , or  
testamēt . When works of the law of nature , or of faith , are te-  
armed only works or faith . When Christ is taken for the per-  
ſon of Christ the head , or for the body of Christ the Church , or

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for both. When *father* is meant essentially for God, or personally for the first person only. When by the *Church* is meant the *Church militant* or triumphant; the whole body, or principal members. When *Predetermination* is to glory, or to grace. When *obduracy* is active by our selues, or permissive by God. When *Christian liberty*, is for liberty from *sinne*, or *misery* fro the *law of Mose*, or *Christ*, or from *obedience* to Princes or Prelates &c. All which and many more are difficulties vsuall, and

(a) *Ez. ch. 18*

20.

(b) *Exod. 20.*

5.

(c) *Rom. 11.*

29.

(d) *I. Reg. 15.*

11.

(e) *3. Reg. 8.*

9.

(f) *Heb. 9. 4*

4.

(g) *Prou. 26.*

4.

(h) *Prou. 26.*

5.

(i) *J. Wisd.*

1. 13.

(k) *Eude. 10.*

15.

(l) *Muh. 10.*

10.

(m) *Marc. 6.*

8.

(n) *Ioan. 5.*

31.

(o) *Ioan. 8.*

14.

(p) *Ioan. 20.*

1.

(q) *Marc. 16.*

2.

(r) *Reh. 3.*

18.

(s) *Iacob. 2.*

20.

the figure is not only in the words, but in the matter; when one thing is a figure of another, as the *paschall lambe*, of *Christ*, the *red sea*, of *baptisme*, the *manna*, of the *Eucharist*, mount *Sion* of the *Church*; or when one thing is a figure of many things, as *Ionas* of *Christ* and the *Tewes*; the *rocke*, of the *baptisme* of the *faithfull*, and the *punishment* of the *vngodly*; the *flood* of *Noe* of *baptisme*, and of *damnation*. When one and the same thing is a figure in one sense, not in an other, as the *fornicating wife* of *Osee*, was of the *Tewes*, as she sinned in *fornication before mariage*, not as she lived chast after mariage.

This spirit cannot explicate in every one many seeming contradictions; as that (a) the sonne shall not beare the iniquity of the father, and (b) that God doth visit the iniquity of the fathers upon the Children to the third, and fourth generation. That (c) the gifts of God are without *repentance*, and (d) God repented that he made *Saul* King. That (e) In the Arke was nothing els but two Tables of stone, and (f) In the arke were the pitcher of manna, the rod of Aaron, and the Tables. That (g) Do not answere a foole according to his folly, and (h) answer a foole according to his folly. That (i) God made not death, and (k) life and death are of God. That (l) The disciples should take nothing in the way, not a rodde, and (m) should take nothing in the way but a rodde. That (n) If I give testimony of my selfe my testimony is not true, and (o) If I do giue testimony of my selfe my testimony is true. That (p) Mary came to the monument when it was yet darke, and (q) She came when the sunne was risen. That (r) A man is iustified by faith without works, and (s) A man is iustified by works, and not by faith. That (t) If I did

please

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please men I should not be the servant of Christ, and (u) I please al (t) Gal. 1.10.  
men in all things. That (w) S. Pauls companions at his conuerstion (u) 1. Cor. 10.  
with many others did heare a voice, and (x) did not heare a voice. 33.  
All which, with many more, many very learned, both an- (w) Act. 9.7.  
cient, as S. Augustine, and moderne, as divers Interpreters (x) Ag. 22.  
haue with great paines, in great volumes, laboured to re- 9.  
concile.

This spirit cannot vnfould many booke, Chapters, and places in scripture most difficult, as the first Chapter of *Genesis* about the creation of the world, the booke of *Kings*, Pa- Nor expli-  
*ralipomenon*, and the *Acts* of the Apostles. about Genealogies, cate difficult  
and reynes of Kinges. The Prophesy of Daniel about the sea- places.  
uenty weekes. Of Ezechiel about the Temple. Of S. John in the *Apocalips*, about the Angels, the seales, the trumpets, the phya's, VVhich are  
the dragon, the whore, and the rest; in which, saith S. Hierome, in compa-  
are as many misteries as words. If one should aske this spirit tation of  
in euery ordinary Protestant, how it will explicate and re- tymes.  
concile Moyses, who according to the Hebrew and vulgar edition, omits Cainam betweene Arphaxad & Sala, and with Gen. 11.12.  
him 130. yeares in the genealogy of Adam, with S. Luke Luc. 3.35.  
who folowing the greeke of the *Septuaginta* doth adde Cainā.  
How it will accord the Hebrew text, which accounts but 292. yeaeres from Noe to Abraham, with the *Septuaginta* Who  
account 942. yeaeres, adding more then the hebrew, 100. yeaeres almost to euery generation or person. How it will  
accord the hebrew text which from Adam to Noe reckons vp but 1656. yeaeres, with the greeke of the *Septuaginta* which reckons vp 2242. yeaeres, somtimes adding, somtimes de-  
tracting from the former. How it will make an agreement  
betwixt the history of Moyses in *Genesis*, and the relation of S. Luke in the *Acts*. 1. in Abrahās departure out of *Haram*, Moyses, Act. 7.10.  
by computation, affirming it to haue beeene before the death of his Father Thare (for Abraham (a) was 75. years old, when (a) Gen. 12.  
he departed, and was borne in the (b) 70. year of his Fa- (b) Gen. 11.  
ther Thare, who liued (c) 205. and so Abraham departed out 16.  
of the Land when Thare his Father was 141. yeaeres old, that (c) Gen. 11.  
is 60. yeaeres before he dyed) and yet S. Stephen sayth (d) he 32.  
departed after Thare his fathers death. 2. In the tyme of the (d) Act. 7.4.  
Israelites

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PART. 2. 136 The primate spirit confuted. CHAP. 5.

Israelites mansions in Ægypt, Moyses by computation affirming it to haue beeene but 215. yeares (which S. Paul (e) confirms

(e) Gal. 3.17 accounting from the promise to Abraham, till the departure out of Ægypt, but 430. years, that is, 215. before the entrâce,

(f) Act. 7. 6. and 215. after the entrance, till their deparrure; and yet S. Luke (f) and S. Steuen affirme, from the entrance till the de-

parture to haue beeene 400. 3. In the number of persons that

(g) Gen. 46. entered into Ægypt with Jacob, Moyses saying that they were

26. but (g) 66. or (h) 70. and S. Luke and S. Steuen saying that

they were (i) 75. 4. About the buriall of Jacob, & in this, 1.

(h) Exod. 1. in the place, Moyses saying it was in Hebron ouer against (k)

5. Mambre, and S. Luke and S. Steuen saying it was in (l) Siche.

(k) Gen. 23. 2. In the seller of the field or sepulcher, Moyses affirming A-

braham to haue bought it of Ephrem the sonne of (m) Seor, and

Gen. 50.13. S. Luke and S. Steuen of the sonnes of (n) Hemor: Which He-

(l) Act. 7.16 mor, sayth (o) Moyses, sold it to Jacob, not Abraham, and was

(m) Gen.93. according to Moyses the Father of Sichem; not, as S. Luke and

S. Steuen say, the sonne of (p) Sichem. 3. In the buyer of the

(n) Act. 7.16 same sepulcher, Moyses affirming that (q) Jacob, S. Luke that

(o) Gen. 33. Abraham bought it of them. 4. In the price of the sayd sepul-

(p) Act.7.16 cher or field, Moyses affirming Jacob to haue bought it for a

(q) Gen. 33. 100. (r) Lambs, or to haue got it by the sword, or bow from the

(s) Amorrhites; S. Luke and S. Steuen affirming him to haue

(t) Genes.19 bought it for siluer.

(u) Gen. 48. If one should aske, how the booke of the Kinges and

Paralipomenon, and the Acts, can by this spirit be explicated, and made agree. 1. In the yeares of Saul, who 1. Reg. 13. 1. is sayd, to haue beeene a child of two yeares old when he began to raigne, and to haue reigned two yeares; and yet 1. Reg. 9. 1. he is layd before his raigne to haue been higher by the shoulders upward than any in Israell; and Act. 15. 12. to haue reigned 40. yeares.

2. About the computation of tyme, from the diuision of the land vnder Iosue to Samuel, which according to S. Luke and S. Paul in his speach in the Synagogue at Antioch, Act.13.20. according to the Greeke and Protestant edition, are 450. yeares; but according to the computation made by raigne of the Judges, are but 345. For 3. Reg. 6. 1. the Temple was built 480. yeares after the departure out of Ægypt, from which

which if there be deduced 50. from the departure till the division of the land, and also 40. of Samuel and Sauls raigne, & 40. of Davids, togeather with 4. of Salomons raigne (which in all make 134. as they are collected out of Scripture) theremaines from the departure out of Egypt, till the building of the Temple, not 450. years, as S. Luke relateth, but only 345.

3. About the raigne of Ioram King of Iuda, and Ochozias his sonne after him; for Ioram began to raigne when he was 32. years old, & raigned 8. years, which (a) for his whole life is 40. & yet Ochozias his sonne, who succeeded him, is sayd to haue beene 42. yeares old when he began to raigne, 2. Para.

22. 2. by which he (being 42. yeares old when his Father dyed, being but 40.) should be two years elder then his Father, who begat him; a question to S. Hierome inexplicable.

4. About the raigne of Joachim, or Iechonias King of Iuda, who is sayd, 2. Paral. 36. 9. to haue beene but eight yeares old, and 4. Reg. 24. 8. to haue beene eighteen yeares old, both of them when he began to raigne. 5. About Jeram King of Israel, who is sayd to haue begun his raigne, 4. Reg. 1. 17. in the second yeare of Ioram King of Iuda, and yet 4. Reg. 3. 1. to haue begun the same in the eighteen yeare of Josaphat, who was Iorams Father, and raigned 25. yeares. 6. About the suppuration of tyme, as it is counted by the raigne of the Kings of Iuda, and of Israel; for from the beginning of the kingdome of Israel in the first of Roboam King of Iuda, till the end of the same in the sixth of Ezechias, when Samaria was taken, are 260. yeares, according to the raigne of the Kinges of Iuda; and yet in the same tyme, according to the raigne of the Kinges of Israel, are only 240. yeares.

To all which, if we adde the difficult places, which according to S. Peter, are in the Epistles of S. Paul, as for example, how are to be interpreted that of 1. Cor. 3. 11. Gold, siluer, bay, stubble, the day of our Lord, fire; and to be sauied by the fire. That of 1. Cor. 15. 29. How to be baptizized for the dead. That of Hebr. 6. 4. It is impossible for those that fall, to repent. If we adde the difficult places, which in the Euangelists are hard, as for example in S. Matthe, who cites the Prophet Esay for Malachy. In S. Matthew, who cites Jeremy for Zacha-

(a) 4. Reg. 8.

22. 17

Which are  
in S. Paul.

Matt. 1. 22

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## PART.2. 138 The priuate spirit confuted. CHAP. 5.

ry. In S. Luke, who adds a generation of Cainam to the same,  
*Lu. 3. 36.* cyted by Moses, and makes 40 Generations from David to  
Christ, where S. Matthew makes but 28. In S. John, who  
*Joan. 19.* makinys the day of Christ's Passion, the day before the festiuall day,  
*Math. 27.* the rest of the Euangelists, the day of the feast. If we add the  
*Matc. 15.* difficult places of which many holy and learned men of an-  
cient time doubted, & sent for explication, some to S. August.  
Which many haue doubted of. as Marcellinus, a Noble man, and Martyr, Volusianus gouer-  
nour of Rome, and Paulinus, Simplicianus, Euodius, and Hono-  
ratus, all Bishops. Some to S. Hierome, as Marcella, and Prin-  
cipia, Suna, and Fragella, Hebidia and Algasia noble and religi-  
ous women; as Vitalis, Dardanus, Euagrius, & Damasus holy  
and learned Bishops. And lastly, if we adde all those places,  
which all ancient and moderne Heretikes haue in so many  
articles of sayth abused and corrupted for the establishing of  
their new inuented heresies: If I say we adde all these to the  
former, it will by them appeare, that the priuate spirit in e-  
very man can be neither a competent, nor yet a sufficient  
meanes to expound and interprete the true & certaine sense  
of Scripture, neither in places difficult to be vnderstood, nor  
in points necessary to be believed. And this is the first kind  
of reason, drawne from the nature of scripture, against the  
priuate spirits interpretation of it.

### S Y B D I V. 2. By reasons drawne from the priuate spirit, which should expound Scripture.

The priuate spirit ex-  
position of scripture is,  
Against scripture.

**S**econdly, other reasons are drawne from the nature and condition of the priuate spirit, which, whether it be in a priuate person who wants lawfull ordination and authoriti-ty, or in publike Doctor, Pastour, or Bishop who diuided schisme doth not conforme his spirit to the com-mon spirit of Gods Church, and generall rule of Fayth, yet that it cannot be a competent Judge of sayth, and decider of contiouerries, is proued by these reasons.

First, because this priuate spirit is excluded as vnable and vnsit to interprete the scripture, and that by scripture it selfe;

No fit meanes to expound Scripture. 139 SECT. 2.

selfe, for S. Peter hauing commended the propheticall word , or  
the wordes of Scripture made by the Prophets, as being a 2. Pet. 1.19  
*candle shining in a darke place*, doth giue this Caueat, as principally to be understood, that the sense of it, is not to be made by any priuate interpretation; that is, though the scripture be a light, yet as it is a light not to Gentils, Iewes, or Infidels, who understand it not; so it is not a light to Heretikes, who by the priuate spirit make a priuate interpretation of it; & why? Because by mans will Prophecy was not at any tyme brought, but the holy men of God spake inspired by the holy Ghost; that is, as the holy men of God, the Apostles, inspired by the holy Ghost, spake and dictated the word of God, when it was made; so the interpreters of the same word, ought not to bring in any exposition of the same word of God, vpon their owne will and sense , but vpon the inspiration of the same holy Ghost, when by them it is interpreted: so that we should receave the sense of scripture from the same spirit, from which we receaved the text of Scripture. As therefore no priuate spirit but one and the same spirit of the Prophets, and Apostles of Christ made the scripture; so no priuate spirit, but the common spirit of Pastours and Prelates of Christs Church, *Vide Statl. princ. fid. lib.* should determine and iudge of the sense of Scripture. Of 10. c. 4 pag. which place, and others, see more in the first Chapter. 36.

Secondly, because as truth and faith is not priuate to one, nor singular in any , but common to all, and generally receaved by all the faifthfull ( for so faith S. Augustine; Thy truth, O Lord , is neither myne , nor this mans , or that mans, but all mens whom thou callest publickly to the Communion of it , terribly admonishing vs not to haue it priuate, least we be deprived of it ; for who soever will challenge that as proper to himselfe which is gauen , as tua, Domini common to all , and will haue that only to himselfe which is for all men, nec mea blicè vocas , terribiliter admonens nos , vt nolimus eam habere priuatam, ne priueniatur ea , nam quisquis id, quod tu fruendum omnibus proponis , sibi propriè vindicat, & suum esse vult, quod omnium est , à communi propellitur ad sua, id est , à veritate ad mendacium .

S 2

spirit nionem pu-

erit, nec illius, aut alius, sed omnius quos ad eius communum

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spirit as it ought to be, which is one, keeping an vniuity of spirit in  
(a) Ephe. 4.3 the bond of (a) peace, & making me of one mind, in one spirit labouring  
(b) 2. Phil. 1 together for the fauour of the (b) ghoospel ; but it is a spirit of dissensiō (c)  
27. which comes in his owne name (d), speaketh lies of it selfe (e), leadeth  
(f) 1. Cor. 14 disciples after it selfe, and seeketh, as a thiefe, to kill and destroy  
35. (g). And if the spirit of the hearer be not conformable to the  
the voice of vs (h) saith S. Ioan, that is, of the Paltour, is a signe  
AH. 20. 30. to discerne who knowes God, and who hath the spirit of truth, not fal-  
(f) Ioan. 10. shood. But if he, on the contrary, do follow a stranger (i) ; do  
10. heare the voice of strangers (k) ; & do harken to a Prophet whowarisheth  
1. Ioan. 4 is, new Pastours vncowne who they are, or whence they  
2. 6. (i) Ioan. 10. come ; it is a signe of a spirit which followes not God, nor is  
5. directed in truth. Therfore the spirit of God, is not a spirit  
28. flocke, and the flocke with the shepheard, both in the fold  
of Iesus Christ, in vnytity of one spirit, and faith .

Thirdly, Because this priuate spirit is not only euill, but also most vncertaine and fallible : for it is vncertaine & fallible in whom it is, whether in *Luther*, *Caluin*, *Seruetus*, or *Rotmā*, and why not as well in *Bellarmino*, as in any of them ? It is vncertaine to him, who imagines he hath it, whether it be the spirit of God, of nature, or of Sathan ; and most vncertaine & altogether vncowne to any, but him who challengeth it. It is vncertaine whether that sense it suggests be the certaine meaning of the holy Ghost, or the iuention of ones owne braine. It is vncertaine whether thole interpreters of scriptures which follow it , and others who follow them, as *Caluin*, *Luther*, *Osiander*, *Beza*, or others, do expound the scripture in the sense of the holy Ghost, or of their owne. It could not accord the Lutheran Deuines of Saxony in the Conference at *Altemburge* 1568. whether the scripture was to be receiued as interpreted by *Luther* only, as the Dvks Deuines of *Tene* & *Lipsia* prescribed; or as by *Luther* and *Melanchthon* alfo, as the Electours Deuines of *Wittenberge* resolued. It could not agree

agree Luther & Melanthion, with Zwinglius & Oecolampadius at Marpurge, 1529. about the sense of these words, *Hoc est corpus meum*, whether they are meant properly or figuratiuely. It could not combine in vniety at Wormes 1557. the twelue Catholick Doctours, with the twelue Lutheran, about many points of controuersy; nor the Lutherans among themselves, of whom seauen (the maior part) excluded fise (the lesser) that is Amsdorpis, Gallus, and others the rigid Lutherans. It cannot pacify to this day the dissensions about the sense of scripture betweene the Lutherans, Zwinglians, Calvinists, Ubiquitaries, Osmandrians, Swenkfeldians, Trinitarians, puritans, Familists, Anabaptists, and others in number infinite, and in contention vnplacable. So vncertaine it is in all, & so vncertaine it leaues all.

Fourthly, Because it is not only false and vncertaine in Is contrary expounding the scripture: but also it is oppofit to the spirit to the spirit and iudgement of the whole Church, of all generall Coun- of the cels, and of all auncient Fathers, reiecting and condemning Church. them, and preferring it ſelfe in euery preacher, or Parochian befoie them. It will in euery vnlerned Protestant, with Cal- Catech. 3. insti. un, examine all the ſpirits of all men, according to the rule of the word 9. of God: it ſelfe, I ſay, will examine and iudge them. It will, with Luther, affirme, and stand to it alſo, that it will permit *Luth. primo non e to be judges*, but all to be obedient to it. It will, with Whi- libro contra taker, resolute, that all iudgement of Fathers, Counſels, and Church Regem Angl. is only humane, and only its owne is divine, of which contempt of Fathers and Counſels; ſee the firſt Part, Chap. 5. *VWhitak. co-*

Fifthly, Because it is not only false, fallible, & opposite to the spirit of Gods Church: but is the very author and ſupporter of all hereticks, as Stapleton well notes, ſaying: Out of Is, the au- this priuate ſpirit, to which they stand ſtily for the expofition of scriptor of all ture, haue iſſued and flowed all the ſtincke of hereticks and new opinions hereticks. which haue infected the whole world. And indeed, as every here- tickie diuided himſelfe from the Church, and forſooke the ſpi- *Stapl. princ. rit of it*; ſo by his new ſpirit he inuened a new heretick of his *doct. l. 10. s.* owne, and ſought to draw people after him. All which both concerning hereticks & rebellions, ſhal in the third Part at large be demonstrated.

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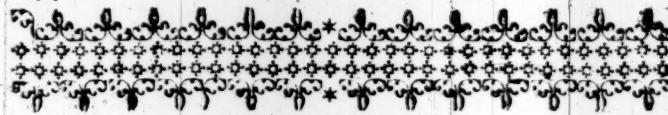
Sixtly, Because all the partes and properties of an infallible Judge are wanting in this spirit, as shall appeare in the next Chapter. And thus much against the priuat spirits authority of expounding scriptures, by reasons drawne from the obscurity, fecundity, and profundity of scripture, and from the falsity, fallibility, and vncertainty of this spirit.

Out of which it doth follow, first; that since the Protestants build their saluation only vpon faith, and their faith only vpon the scripture, and the scripture and the sense of it only vpon the spirit, which is so vncertaine, fallible, and doubtfull, therefore their whole faith, and state of saluation is very vncertaine, fallible, and doubtfull, as builded vpon a ground so vncertaine, fallible, and doubtfull. 2. It followes, that they who in shew rely so much vpon scripture, who extoll it so much, read it so diligently, & seeme to be so cunning in it, and to build so much on it; do not indeed rely, & build vpon the scripture, but vpon their owne spirit or conceit, by which they set vpon the scripture what sense they please, and draw the sense to what doctrine they please, and make the doctrine to serue to what times and turns, to what ends and vses they please. 3. It followes, that the Catholikes, whom the Protestantes so much accuse of neglect of scripture, do more solidly & safely rely on it then the Protestants do, and do with more security and certainty ground their faith vpon it then they do: for the Catholikes receive the scripture as the word of God, as much as they, & more parts of it then they; they reverence it as much as they, and haue kept it from corruption longer then they. They ground their faith and beliefe vpon it as strongly as they, & did the same before it was knowne to them, yea delivered it to them, and to many mo besides them. For the true sense and right vnderstanding of it, they do not rely vpon every mans priuate spirit or conceit as they do, but vpon the iudgement of the Church, infallibly assisted by the holy ghost; vpon the testimony of the catholike and apostolike rule of faith; vpon the conformity of the auncient practise and obseruation of the Church; vpon the generall consent of the holy and learned Fathers and doctors of auncient time; vpon the

*Nafit meanes to expound scripture.* 243 SECT. 2.

the infallible decrees of general and oecumenicall Councells; all of impartiall and authenticall authority, which they do not. And by this, Catholiques are more secure of the true sense of scripture, then they ; haue their faith better grounded vpon the scripture , then they ; and haue their spirit better warranted by God, more secured that it is from God, and surer combined with the spirit of the auncient Catholicke and Apostolick Church , with the spirit of the holy and learned Doctours and Saintes of God , with the spirit of the generall and received Councells of Gods Church ; none of which they haue . And by this we haue our beliefe grounded vpon a certaine, infallible , & authenticall sense of scripture , which they haue not . And thus much of this priuate spirit, that it cannot be a fit , and certaine Rule, or meanes truly, and infallibly to interprete the holy scripture.

T H E



# THE PRIVATE SPIRITS AVTHORITY

To judge Controversies of Fayth, confuted  
by Reasons, drawne from the nature of a  
Judge of Fayth.

## CHAP. VI.

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*The properties of a Judge of Fayth.*

### SECT. I.



HOVGH the Judge of the sense of Scripture, and of controversies of faith, be all one, and therfore that which hath beene spoken of the one, might also suffice for the other: yet because faith extends it selfe larger then the scripture, & because the true Judge of faith, from the false, may be the more clearly discerned, & the functiones of this priuate spirit may be also more plainly confuted; therfore I adde in this Chaprer these reasons, drawne from the office of a Judge of Controversies, to shew the insufficiency of this spirit to be a iudge of the. In which we

*The property of a Judge offayth.* 145 SECT. I.

We may note, for this iudiciary power and authority .1. What it is, and what properties , and conditions it requires .2. In whome it is, and who are to exercise this authority .3. How it is to be ordered, and what rules are to be followed in the exercise of it : which being distinctly and fully considered, the inability , and insufficiency of this spirit, to make a Judge of faith, will more clearly appeare .

First therfore, we may note, that as in a temporall Common-wealthe ( where contentions arise, offences are committed , and tittles are questionable ) that besides the lawes established, there are necessary also Judges to determine causes, to decide titles , and to punish offences : so also in the spirituall Common-wealthe of the Church, where controversies are of a higher nature, questions no fewer in number, and the offences more grieuous in quality , some personall Judge, or judges are no lesse , yea more necessary to discerne verity in all doubts , to establish vnyt in all contentions , and to punish obstinacy in persons who offend . Some Judge therfore is necessary, as well in spirituall causes, as in temporall ; as well for matters of doctrine , as of iustice ; and as well in pointes of faith, as of manners . This Judge , because all faithfull belieuers are obliged to belieue , and obey his sentence as true and iust, though not in consequences , & appendixes of faith , yet in materiall and substanciall foundations of faith; though not in schoole questions , & pulpit conceites which infringe not the solidiry of faith, yet in maine articles and principall mysteries of faith , vpon which is composed a completest edifice of true religion; though not in probations , and allegations for the prooef of pointes of faith , yet in the determinations , and conclusions of the points , or articles themselves; though not in case , when is intended only to confirme the weake , to satisfy the curious, or to confound the proud , yet in case when is intended to condemne any doctrine as heresy vnder anathema, and to declare and define exprely , for the common and publike good of the whole Church, any verity of doctrine , formerly by the practise of the Church receaued , or by the assent of the fafhfull at the least , virtually believed . Because , I say , all faithfull are

A judge of  
fayth neces-  
sary .

How farre  
the judge of  
fayth is to  
be obeyed .

PART. 2. 146    *The priuate Spirit confuted.* CHAP. 6.

obliged to belieue and obey this Judge, and his sentence ~~is~~ pointes, and articles substantiall, defined, and concluded by sentence definitiue against heresy, for the good of the whole Church; therfore it is necessary that this Judge (vpon whome depends the verity of beliefe, and the saluation, or damnation of so many who by a true, or false faith are sau'd, or damned) haue these properties or conditions in him, & in his authority .1. That he be visible, and manifest in person, so that he may know, and be knowne, heare and be heard, speake and be spoken vnto, and therby haue a publicke Court, giue publick audience, examine publicke causes, & pronounce publicke sentence betweene parties who contend, and in contentions which are debated .2. That he haue power, and authority, warrant, and commission, to giue Judgment, pronounce sentence, and to compell parties to obedience, and performance .3. That he haue warrant of infallibility in this his sentence, that he cannot erre, or determine errour, deceaued, or be deceaued in this his verdict, corrupt, or be corrupted by partiality in his iudgement. All which, are as it were essentially necessary for this judge; for if he be not publicke & knowne in person, others cannot haue acceso to him, nor he understand the causes of others; if he be not certaine and infallible in his sentence, he cannot determine matters of certainty, nor can others be secured by him; if he want authority, and power to oblige, and compell, he cannot end the controuersy, and establish peace, and vnity in the Church, which is the end of his iudgment.

The pro-  
perties of  
a rule to  
judge by.

Further, because this Judge is to haue this infallible authority, and that all are obliged to rely vpon him, and his iudgment, that he may the more securely proceed in his iudgement, and others more confidently rely vpon it; therfore he must haue some Rule likewise infallible, and certaine, by which he may be directed in his iudgment; and some solid foundation, vpon which he may build his definitiue sentence. This rule, or foundation, because it is to be a rule & ground of iudgment, and that for persons in number so infinit, and for causes in substance so important, therfore it can require no lesse then these and such like properties, for the solidity

*The properties of a Judge offayth:*

147 SECT. 2.

solidity of it, and the security of iudgment by it. In respect of it selfe. 1. That it be so certaine & infallible that it can neither deceave, or be decaued. 2. That it be so continued, and not interrupted, that it cannot decay, or perish. 3. That it be so firme, and immutable, that it cannot be changed, or corrupted. In respect of the persons whom it is to direct. 4. That it be so knowne and visible, that it may be discerned by all sortes who haue need of it. 5. So markable, & notable that it may be a gaine distingue, to distinguish true, from false beleeuers. 6. So necessary and important that without it, no certainty can be had. 7. So vniuersal & general, that it may satisfy all sortes of people, Iewes, or Infidels, Heretikes, or Catholikes, yong, or old, vnlearned, or learned. In respect of the matter or mysteries which are to be determined. 8. That it be so fundamentall, that it be contained among the chief articles of the Creed, or plainly expressed in scripture. 9. So sufficient, that it be able to explicate & determine all articles and doubtes in religion. 10. So compleat, that it containe virtually, & be able to resolute plainly all questions, and conclusions of Faith which may at any time vpon any occasion arise. All which are necessary for such a rule, and foundation, vpon which so important a matter, as faith and religion, is grounded. And this is the first thing to be obserued for the properties, and conditions both of the Judge, and his rule of faith.

*The whole body of the Church cannot be this Judge.*

S E C T. II.

**S**ECONDLY, We may note, that this infallible authority, to iudge of controuersies of faith, is giuen, neither to the whole body, and congregation of the Church of God, as the rigid Lutherans with *Bentius* do hould; nor to the secular Princes and Parlamentes, as all the *Lutherans* at first, and the *State-Protestants* of England do yet defend; nor to the lay-people, and priuate persons, as *Calvin*, and the *Caluinists* do maintaine; nor yet is it residing in the wordes,

PART. 2. 148    *The private spirit confuted.* CHAP. 6.

and text of scripture, as the ordinary preachers pretend: but only is giuen to the Pastours, and Prelates of the Church of Christ, who are lawfully, by authority from Apostolcall succession, ordained, and Catholickly continue, without diuision of heresy or schisme, in the same; and among them, principally to the chiefe head, and Pastour, the successor of Peter, and Bishop of Rome. All which, concerning euery one, shall be briefly proued.

The whole collected, haue the infallible assistance of the holy Ghost that it cannot erre, or be deceaued in faith; yet hath it not the same assistance, that it may, & ought to be iudge & determiner of faith. For as in a naturall body the soule doth informe and give life to the whole body, and euery member of it; but doth not discourse, and give vse of reason to the whole, or euery part, but only to the head: so the spirit of God affisites the whole Church with the priuiledge of freedome from errour in faith, but doth not likewise give to it the priuiledge of authority to teach, and iudge of faith, and direct others in the same; for which cause God hath giuen a measure of donation, diuisions of graces, and ministrations, and made some, not al, Apostles, Doctours, & Prophets, that some may rule, & others be ruled; some teach, and others be taught; some be superiours to iudge, and direct, others be inferiours to be iudged and directed; and so an order, and subordination, a peace, and vnity, may be obserued and kept in the whole body among the members of Christs Church. Whereof see more in the next fourth Section.

*Secular Princes cannot be this Judge.*

S E C T. III.

**T**HIRDLY, That this infallible authority is not in Secular Princes, or their Assemblies, and Parlaments, Emperours, either as particular members of the Church, against Melanchthon, or as Princes, and Superiours among the rest, against ges of faith. Brentius, so, that they can, and may lawfully, and infallibly judge

## Secular Princes cannot be iudge of Fayth. 149 SECT. 3.

judge of Controuersies, make ecclesiastical lawes, giue authority to preach, and prescribe a forme of doctrine, a manner of seruice, and an order of Sacraments and sacrifice; though it be largely by many proued, against the supremacy of Princes in causes Ecclesiastical, and requires a treatise more large, yet in briefe it shall by these reasons be proued.

Firft, because Kinges and Princes are in the Church of God, and spirituall affaires, as sheep, to be ruled and ordered; not as sheepeardes, to rule and gouerne: they are (a) Lambes to be fed by Peter; (b) Sheep of the fold of Christ; Members of the Church of God, and seruants of the fainily of Christ. Thus did the ancient and holy Fathers freely tell, and admonish them, and the Christian and good Emperours themselves acknowledged it. S. Gregory Nazianzen (a) told Valentianian, That the law of Christ did subiect them (Emperours) to his power, and Tribunall, and that they were holy sheep of his holy fold. S. Ambrose (b) told Theodosius the Great, that he was son of the Church, and that a good Emperour is within, not above the Church. Theodoret (c) sayes of Constantine the Great, that as a louing sonne, he did propose busines to the Bishops and Priests, as Fathers. Constantine himselfe confesses, that God gaue Priests power to iudge of Emperours, witnesse (d) Ruffinus: that they were bishops within the Church, he without it, witnesse (e) Eusebius. Valentinian the elder confesses, that he, as a laye man, might not interpose himselfe in Church affaires, but the Bishops and Priests had care of such affaires, witnesse (f) Sozom. And that himselfe was to submit himselfe to them, witnesse (g) Paulus Diaconus. And Theodosius the Great obeyed S. Ambrose (h) his excommunication, departed out of the Chancell at his command, and confessed, that thereby he had learned to know what difference there

They are

Sheep not

Pastours:

(a) 1. m. 21.

15.

(b) 1. m. 10.

10.

(c) Naz. or. ad subditos in-

more per ul-

fold.

(d) Impre-

a sonne of the Church, and that a good Emperour is within, not above

ratiōnē iusfa-

tem. Non

fuscipitis

sermonem

liberum, &

quād lex

Christi vos

stati, meoq;

had care of such affaires,

subiecit tri-

bunali: scio

te ouem esse

mei gregis

sacri sacrā.

(b) Amb. ep.

was 31. Quid ho-

norificentius quām vt Imperator Ecclesie filius esse dicatur? Imperator enim bonus intra Ecclesiam, non supra Ecclesiam est. (c) Theod. lib. 1. hist. cap. 1. Tamquam filius amantissimus, Episcopis & Sacerdotibus velut Patribus proposuit. (d) Ruff. lib. 1. cap. 2. Vobis dedit de nobis iudicandi. (e) Euseb. lib. 4. cap. 14. Vos intra Ecclesiam, ego extra Ecclesiam à Deo constitutus sum. (f) Zozem. lib. 6. c. 3. Sibi qui vnuſ e numero laicorum erat non licere, se eiusmodi negotijs interponere, & ideo Sacerdotes & Episcopi quibus haec sunt, inter se conueniant. (g) Paul. Diacl. lib. 7. cap. 12. Eligant Epilocos quibus nos qui gubernamus imperium, sincere capita nostra submittamus. (h) Amb. epift. 32.

PART. 2. 150      The priuate spirit confuted. CHAP. 6.

(l) *Theod. l. was betweene an Emperour, and a Bishop, witnes (i) Theodoret,*  
*3. cap. 17. and (k) Nicephorus.*

Se didicisse.      Secondly, because the offices of the Bishops and Emperors interours are diuers, and distinct, the one of bodyes and goods, Imperatore the other of soules, and fayth; the one of life, and death for Episcopum. offences against the King, and common wealth; the other (k) *Nic. 12* of saines, and sacraments belonging to Gods lawes, & mans cap. 12. conscience; the one is temporall of the kingdome and com- Their autho mon wealth, the other is spirituall of the Church, & flocke rity is tem- of Christ; which the heretical Emperours forgetting, were porall, not stoutly and zealously admonished, and reprehended by the spirituall. holy Bishōps vnder them, for the same. As for example Cō- stantius the Arian, 1. by Hosius (a) of Corduba, willing him not

(a) *Ashan ep to medle with Ecclesiastical affaires, nor to commaund them, but to ad solitarium learme of them; because to him God had committed the Empire, bue ritam agen- to them the Church. 2. By (b) Leontius of Tripolis, because tes. Ne te being ruler of military and politike affaires, he should not rule in misceas Im- things that belong only to Bishops. 3. By (c) S. Hilar of Arles, pérator, re- willing him to writ to Judges of Prouincies, that they should not afficis, neq; presume, or vsurpe to intermedle with the causes of Clergy men. 4. nobis in hoc By (d) S. Athanasius of Alexandria, that he, and such who will gēnere præ- be Presidents in ecclesiastical judgments, who will make the Tribu- cipe, sed po- nals of the Court the seales of deciding ecclesiastical causes, & them- tius ea à no- selues Princes and Au: hours of Church affares, are the abomination bis disce :ti- of desolation, yea even Antichrist himselfe. Valentinian the yon- biDeus im- ger seduced by his wife, was told by (e) S. Ambrose of Mi- perium cō- lane, That he had no Imperiall right in thinges that are diuine; for misit, nobis the que sunt ec- clexia conceredit. (b) *Suidas verb. Leont. Miror quomodo ad alia vocatus, alijs rebus te misceas militaribus enim & politicis rebus p̄fectus, in his qua ad solos Episcopos pertinent praesesse vis. (c) Hilar. Prouideat tua Clementia vt ad ones vbiq; iudices prouinciarum ad quos sola cura publicorum negotiorum pertinere debet, scribatur, ne posthae praesumant atque usurpent cognoscere causas Clericorum.**

(d) *ath. ep. ad solit. ritam agates, versus finem. Quid hic quod Anti- christi sit, omisit? Siquidem iam denuo in locum Ecclesiastice cognitionis suum Palatum tribunal earum causarum constituit, seque eorum litium summum Principem & authorem facit. Et paul. p̄st. Quis videns eum in decernendo, principem se facete Episcoporum, & praesidere iudiciis Ecclesiasticis, non merito dicat illum exemplum abominationem desolationis sic, qua à Daniele predicta est.*

(e) *Ambros. epist. 33. Noli te grauare Imperator,*

## *Secular Princes cannot be iudge of fayth . 151 SECT 3.*

*Et putes te in ea quæ diuina sunt imperiale aliquid ius habere : noli te extollere , scriptum est , date quæ Dei sunt Deo ; quæ Cæsaris sunt Cæsari . Ad imperatore Palatia pertinent , ad Sacerdotem Ecclesiæ .*

*the Court doth belong to the Emperour , but the Church to the Priest .*

And being called by the Emperour to reason with Auxentius Si tractantur  
the Arian, he answered : That if a conference was to be made of dum est ,  
fayth , it was to be made by the Priests , as it was vnder Constantine , who prescribed no lawes , but gaue free iudgement to Priests . That it was never heard , that in a cause of fayth Lay men did iudge Maiores fecerunt mei :  
of Bishops . That if we looke into Scripture or ancien: tymes , Bishops ti confeientur .  
used to iudge of Christian Emperours , not Emperours of Bishops . Thus S . Ambrose imitating S . Athanasius , who sayd : When dū de fide ,  
was it ever heard , that the iudgement of the Church did receave au- Sacerdotum  
thority from the Emperour ? Many synods and iudgements haue beene , debet esse i-  
& yet did neither any Bishops persuade any Emperour any such thing , nor any Prince shew himselfe curious in any Ecclesiastical affaires . Valens the Arian , was asked by Eulogius the Priest in Edessa , Hath the Emperour the dignity of Priesthood ? we haue a Pastour , qui nullas  
whome we must obey . Anatolius the Eutichian , was told by Gelasius the Pope , That though he did rule ouer mē in earthly things premit sed  
yet he did subiect his necke to the Prelates in diuine thinges , Thou liberum de-  
knorrest dit iudicium

Sacerdotibus . Quando audisti , clementissime Imperator , in causa fidei laicos de Episcopo iudicasse ? Ita ergo quadam adulatio curuamur , vt Sacerdotalis iuris sumus immemores ? Et quid Deus donauit mihi , alijs putem esse credendum ? At certè , si scripturarum seriem diuinarum , vel vetera tempora retractemus , quis est qui abnuat in causa fidei , in causa inquam fidei , Episcopos solere de Imperatoribus Christianis , non Imperatores de Episcopis iudicare ? Athan . epist . ad solis . vitam agentes . Si iudicium est Episcoporum , quid cum eo habeat Imperator ? Sin contra ista minis Cæsar is conflantur , quid opus est hominibus titulo Episcopis ? Quod indo à condito ævo auditum est , iudicium Ecclesiæ ab Imperatore autoritatem suam accepisse aut quando unquam hoc pro iudicio agnatum est ? Plurimæ antehac Synodi fuere , multa iudicia Ecclesiæ habita sunt , sed neque Patres istiusmodi res Principi persuadere conati sunt , nec Princeps se in rebus Ecclesiasticis curiosum præbuit . Paulus Apostolus amicos in Cæsar is familia habebat , non tamen eos in iudicio socios assumpit . Theod . lib . 4 . cap . 16 . Nunquid cum imperio est etiam sacerdotij dignitatem Imperator consequitur ? Nos vero pastorem habemus , cuius nutum sequamur . Gelasius epist . ad Anast . Nostri sili clementissime , quod licet presideas humano generi dignitate rerum terrenarum , tamen Praesulibus diuinarum deuotus colla submittis . Subdi te debebere cognoscis religionis ordine potius quam praesesse . Nostri itaque ex illorum te pendere iudicio , non illos posse redigi ad tuam voluntatem .

PART. 2. 152 The priuate spirit confuted. CHAP. 6.

knowest that thou oughtest to be ruled, nor to rule in order of religio-  
 Greg. l. 4. ep. on; thou knowest that thou art to depend of this iudgement, not they  
 31. ad M. M. to be brought to thy will. S. Mauritius was admonished by S.  
 Sacerdotes esse quosdā Gregorius the great, That Priests are as Gods among men, & ther-  
 Deos inter fore ought to be honoured of all Kinges. And Michael was let vni-  
 homines, & derstand the same by the Nicolas 1. Leo the Image-breaker  
 propterea Was told by S. Iohn (\*) Damascene, That the Church ought to  
 ab omnibus be ruled, not by lawes of Kinges, but by the written, and not writ-  
 etiam Re- ten, institutions of Ancestours. And to conclude, S. Iohn Chryso-  
 gibus ho- stome layd freely to his owne Deacon: If any Duke, Consull, or  
 norandos. the Emperour himselfe come vnworthily, reppesse, repell him, those  
 hast greater power then he. Where we may note, that these  
 Emperours were thus by these Fathers reprehended, for assu-  
 ming Ecclesiasticall iudgment, either as Heretiks, or as Ty-  
 rants; nor yet for doing it alone without the Bishops, but on-  
 orat. 2. de i- ly and simply as Emperours, who hauing only temporall  
 magis. Non power, ouer the common-wealth, did assume Ecclesiastical  
 Regiusregu- ouer the Church. Which also is further proued by the confes-  
 lis, sed Pa- sion, and practise of the best of the Christian Emperours; for  
 trium insti- Constantine the Great acknowledged, that (a) the Bishops had  
 tutis, tam power to iudge him, and when he did iudge of the cause of Ca-  
 scriptis, quā cilianus Bisshop of Carthage, he did it so, that he asked pardon of  
 non scriptis the Bishops for (b) it. Valentinian the elder would haue them  
 Ecclesiam to iudge in a cause offayth and ecclesiasticall order, who are  
 censeo con- not vnlik either in office or title, that is, Priests of (c) Priests,  
 stitui & gu- bernari o- Marcians commissioners referred themselues to the Councell  
 portere. of Calcedon to be taught in fayth, and Himselue wills that  
 Priests determine what is to be obserued in (d) Religio. And though  
 Chrysost. hom. he himselfe went to the Councell, yet it was not to determine,  
 83. in Matt. Si Dux quis but confirme the fayth, not prescribing lawes ( fayth S. Ambrose )  
 piam, si Cō- but leauing the Priests free iudgement, and making the Priests them-  
 selues  
 diadēmata ornatur indignè adeat, cohibe & coerce, maiorem tu illo habes pote-  
 statem. Emperours themselues reclaime this spirituall authority. (a) Ruffin. lib.  
 1. c. 2. hist. (b) Aug. ep. 262. Sacris Antistibus veniam petitur. (c) August. epist. 32.  
 Sacerdotes de Sacerdotibus voluit iudicare. (d) Consil. Chal. act. 3. Concili-  
 um ipsum nos docet de fide sancta, Sacerdotes quod in religione obseruari de-  
 beat perspicua decisione docuerunt. Act. 5. Non ad ostendendam potentiam,  
 sed fidem confirmandam ad praesent. in synodus venimus, exemplo religiosi  
 Constantini. Amb. ep. 32. Nullas leges prescriptit, sed liberum indicium sacerdo-  
 tibus dedit, scipios interpretes constituit Sacerdotes.

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selues judges, as he did in the Councell of Aquileia. Theodosius Cyril. tom. 4. the second sent to the Councell of Epheſus, but not so much as ep. 17. Grat. to talke of matters of Fayth, holding it vnlawfull for those who are dist. 5. c. Satis. nor of Episcopall order, to meddle in Ecclesiastical affaires. The same Misit comitem Candidatum, sed did Iuſtinian in his Constitutions, and Basil in the eight gene- in nullis  
rall Councell.

Thirdly, because power not only to preach, but much more to iudge of doctrine of fayth (for the authority to judge, is (c) the strong meat of perfect men, whose senses are exercised to p̄s dogma the discerning of good and euill,) was committed to Bishops (as of greater difficulty then the office of preaching giuen to Priests) and is a spirituall grace, or guilt, giuen by imposition of handes, to spirituall men, according to that of the Apostle: Neglect (a) not the grace that is in thee, which is giuen thee by prophecy, with imposition of the handes, of Priesthood. Therefore as est ex ordi-power to minister Sacraments, is proper to Priests: to also to ne Episco-judge of Controuersies, is proper to Bishops, lawfully or-dained by authority, successively descending from the Apo-stles. For which cause, to Priests and Prelates, not to Kings and Princes, it is layd: Thou (b) shalt ſecke the law out of the mouth of the Priest. My (\*) wordes shall not depart out of thy mouth, and out of the mouth of thy ſeed, and out of the mouth of thy ſeedes 14. ſeed for euer. I (c) will giue you mouth, and wiſedome, which all your aduersaries ſhall not be able to reſift. It (d) is not you that ſpeak but the ſpirit of my Father, which ſpeaketh in you. He (e) that heareth you, heareth me. He (f) that knoweth God, heareth vs. He (g) 15. that is not of God, heareth vs not, ſayth one of the spirituall Paſtours; for which guilt, Caiphas prophesy was a guilt of his functio, or priesthood, according to (h) S. Augustine, though his ill life was the cause of ignorāce of what he prophesyed.

Lastly, because many inconueniences, and absurdities would follow, if this authority were annexed to the kingly Scepter, not to the priſtly function; for it would follow, 50. that Fayth could not continue one and the ſame, neither in all persons, nor in all tymes, nor in all Countryes, because Princes, in all tymes and places, are of diſpoſition various; in judgement different; in factio[n] opposite; and in subor-

V dination egit per propheticum Chrisma, vt prophetaret hoc ē vita impia, vt nesciens prophetaret.

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Absurdities  
that follow  
vpon regall  
authority to  
judge of  
Fayth .

dination neither depending one of another , nor alwayes respecting Religion, or Religious persons , more then may beseede them for their temporall and priuate endes, and yses . Wherefore as *Ieroboam* of old , and *Queene Elizabeth* of late , did relinquish the old , and introduce a new Religion , for reasons more politicke then diuine , rather to establish their doubtfull titles , then religiouly to serue God ; so would Kinges by vertue of this their authority ( if it were in them ) either in policy , or vpon affection , be still altering Religions , and setting vp new , most for their owne endes and dispositions ; by which we should haue as many alterations of Religion , as of Kinges , and as many Churches as are Kingdomes , and as great opposition in Faith , as is in States , and Common-wealthes . All which may appeare by an example in Englad , where while the authority in iudging in matters of faith was in the Prelats , religion continued 900 . yeares the same , from *Ethelbert* till *Henry* the eight ; but after that power of iudging was assumed to the scepter by King *Henry* the 8. the supremacy by one & the same King , was in three yeares thrice changed , from the Pope to the Clergy , from the Clergy to the Archbisshop , from the Archbisshop to the King , and afterwards as many religions were a new broght in as Kings were a new crowned , to wit , one by King *Henry* , another by King *Edward* , a third by Queen *Mary* , a fourth by Queen *Elizabeth* , & a fifth of Puritans would haue been vnder the same Queen , if power had not preuented it ; and what may be , yet lies in the power of the King and Parliament . It would also follow that a man should be obliged alwayes to follow the religion of the King , to change with the King , and so should not be obliged to be certaine of any , or to dy , or suffer for any religion , but should belieue and preach , obserue and practice , what the King prescribes , and the Parliament ordaines : all which are against vnytyn and certainty of al faith and religiō . Lastly , it would follow that for 300 . years after Christ , whe the Emperours were pagan and not Christian , either pagans must be iudges and deciders of the true sense of scripture , and of all controuersies of faith , or that there was , for that time ,

*Lay people are not judges of Fayth :* 155 SECT. 4.

no judge of them at al: also when Princes become hereticks, as *Constantius* and *Valens* did, or *Apostata's* as *Julian* did, that either true Christians should be obliged to obey, and follow Pagans & *Apostata's*, as judges and vmpiers of their faith, or else, that they, by falling into heresy or apostacy, should loose their regall power and authority, and subiects should be freed from their duty and obedience to them. None of which our Protestants will admit, as being indeed too too absurd.

*The Lay-people cannot be this Judge.*

S E C T. IIII.

**F**OVRTHLY, that this infallible authority is not in *The Lay-people*, and priuate persons of the Church, is proved. 1. Because they want knowledge, and vnderstanding not to discusse, and penetrate, either the articles, which are believed, or the meanes, for which they are to be believed, as being, for the most part, men simple, and vnlearned; for which cause they were never admitted to any *Councils*, as *Arbitrators*, or *Judges* of faith: but alwaies directed by their Pastours in their obedience to faith. 2. Because they haue no warrant, or commission giuen them for this end, either expressed in any Scripture, or approued by any Tradition, or practise of the Church, or mentioned by any testimony of Fathers, or Councils; therfore are not to assume or exercise it, till they proue it. 3. Because of al sortes they are the most fallible, vncertaine, and vnconstant in their opinions, and practises, and therfore are left always to be ruled, & ordered, as the people are in the temporall common-wealth, & not to rule and gouerne as Magistrates, and Judges. 4. Because it would follow that all should be Judges, & Pastours to determine, none should be subiects to obey, or sheepe to be fed; that the Church government should be Democraticall, of people which of all is the worst; that every man should haue a religion of his owne, without any vniion with any, or subordination to any; that the people should preach, and minister Sacraments, as well as Priests or Prelates; should

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excommunicate, censure, and punish one another, as well as Bishops, & make decrees for faith and manners, as wel as Councils. In respect of all which inconueniences, and absurdities (which are so many testimonies against this authority of the people) our Sauiour did speake to the people in parables, (a) and without parables he did not speake to them: but to the Apostles and Pastours (b) he gaue knowledge of the mysteries of the kingdome of heauen. To the people he speake of things easy, and publicke, as their sins, and vices, vertues, & good life; but to the Apostles (and that, separated from the people,) of his death, resurrection, the holy Ghost, the day of iudgement, and such like mysteries. With the people he did conuerse before his death, not after his resurrection; he (a) manifested not himselfe to all the people, but to the Apostles as Pastours, and witnesses (b) preordained of God; he appeared after his resurrection (b) did eate, and drinke with them, and commaunded them only, not the (c) *A&T.* 10. vulgar sort, (c) to preach to the people. To the people it is said, Obeys (d) your Prelats & be subiect to them: but to the Pastours, take heed to the whole flocke, wherin the holy Ghost hath placed you (e) Bishops, to rule the Church of God. To the people it is said, suffer (f) the cockle to grow: but to the Pastours, (g) take away the evil one, from among your selues. To the people it is said, do (h) that which they (the Pastours) say: but to the Pastours, He (i) who (g) 1. Cor. 5. heareth you, heareth me; and he (k) that knoweth God heareth vs. By hearing of them is knowne which is the spirit of truth, which of errorre. Of the people it is said, How shall they believe him, whome they haue not heard, how shall they heare without a preacher? But of the Pastours, (l) How shall they preach, vntesse they be sent? All which conuince that our Sauiour intended to make the people, not Pastours, but sheep; not rulers, but subiects; not judges to commaund, but seruants to obey, in matters of faith, and religion.

The Scripture cannot be this Judge.

S E C T . V.

FIFTLY, That the scripture cannot be this iudge to determinye and endal controuersies is proved. 1. Because this

The scripture is not a Judge of fayth.

*The scripture is no Judge of Faith.* 157 SCET.5.

this scripture , in respect of vs , requires a judge it selfe to determine , and assure vs which is true Canon , true originall text , true translation , true sense , & the rest as before ; therefore to vs it cannot be a judge . 2. Because all , or the greatest difficulties ; all , or the maynest questions ; and all , or the hoatest contentiōs which haue paffed either among Catholike Doctours , or betweene Catholicks and Hereticks , are about the scripture , and the sense of it , none of which scripture it selfe could euer yet end , and decide without some other judge and vmpier , plainly to pronounce sentence in the cause ; and immediatly vnder punishment to oblige the parties to belieue , and obey the sentence . 3. Because the scripture is mute , dumbe , & vnable to speake , heare or pronounce sentence , and is apt , not only to be lost , altered , and corrupted , as *de facto* it hath beene ; but also to be drawne , wrested , and interpreted to contrary senses and opinions , by any sort of interpreters , in any cause , and question ; as the lamentable practise of so many hundred of heresies , & hereticks in all ages doth witnessse . 4. Because the scripture in it selfe is neither cleare , and euident , nor doth euidently and expreſſly containe , and declare all the senses of it selfe , all the misteries of beliefe , all the questions of controuersies , all doubtes in diuinity , many things being both now by Protestants , and Catholicks believed , and having beeene by all faithfull in all ages practised , which neither for practise were groundyd vpō only scripture , nor for the doctrine of the are expreſſed in any scripture . 5. Because many haue beeene conuerted to faith without any reading , or knowledge of scripture , many controuersies haue beeene decided without any sentence of scripture ; many faithfull haue liued in the world , and beeene directed in their faith before any writing of scripture . As for example ; all in the old Law for 3000. yeares before Moyses , all in the new law for a good time after the sending of the holy Ghost , & dispersion of the Apostles ; and many nations after Christ for 200. years , who (witnesse *Irenaeus*) neuer did see , nor heare of the bible ; and many thousands of saints and soules who did neuer see , read , heare , or understand any Scripture at all , and yet did liue holily in earth

PART. 2. 158 *The priuate spirit confuted.* CHAP. 6.

*Aug. serm. 7.* earth, and do raigne gloriously in heauen. 6. In the scripture  
*de temp. lib. 3.* are two things, the letter, and the sense; as the body, & the  
*de doctrina*  
*Christ. cap. 5.* soule. The letter, according to S. Augustine, doth kill, that is, the  
externall litterall sense of the words sometimes doth kill, &  
cause error: but the spirit, that is, the true sense, which the

*2. Cor. 3. 6.* holy Ghost intended, doth quicken, & auailleth to saluation.

The letter of scripture is not judge as hauing deceaued, But that neither the letter, nor the spirit, can be a competēt judge of contiouerſies, is proued. 7. Not the letter, because the letter, or the words in the bare literall ſenſe are occaſion of error, and heresy, for ſo they were to the Iewes, who in reading of Mōſes & the Law, had the veile ſet ouer their eyes, and vnderſtoode not Christ contained and ſignified in the Ceremonies of the law. And ſo it hath beene to all Heretickes,

*2. Cor. 3. 15.* who forſaking the ſenſe intended by the holy Ghost, & pro-  
posed by the Church, and following the letter expounded by their owne ſpirit, haue falſly vnderſtoode the scripture, &

*Sabellians.* grolly fallen into errores. Thus the letter deceaued Sabellius, who expounding that of S. John, *I and the father am one*, of unity of persons, not of ſubſtance; falſly defended, in the deity to be not three, but only one person, which had three names, offices, or properties of the father, the ſonne, & the holy Ghost, creating, redeeming, and ſanctifying mankind, &, as the *Patrīpāſtās* defended, the Father to haue ſuffered on the Croffe as one and the ſame person with the ſonne. Thus

*Arians.* the letter deceaued the Arians, who expounding that of S. John, *The father is greater then I*, of Christ abſolutly and completely as whole Christ, not as man according to his huma-  
*Io. iii. 14. 28.* nity; did thereupon deny Christ to be God, equal to the Father. Thus it deceaued the Macedonians, who expounding

*Macedoniās* that of S. Paul, *The ſpirit ſearcheth all things, even the profoundi-  
ties of God*, concluded, not as they ought, that the ſpirit pierceth & comprehendeth all things as God; but thus, that he who ſearches doubts, who doubts is ignorant, who is ignorant, is not God; and ſo the holy Gholt, who ſearches all, is not God. Thus it deceaued the Manichees, who held the old

*Manichees:*  
(a) *Gen. 1. 31* Testamēt to be contrary to the new, because, for instance, the old ſaid, that (a) God created all things; That God ceaſed frō labour  
(b) *Gen. 2. 2.* (b) the ſeuenth day; That (c) Man was created according to the Image  
(c) *Gen. 1. 27*

## The scripture is not iudge of faith . 159 SECT. 5.

image of God . And the new said the contrary , that (d) the Word created all things ; That (e) God worketh vntill now ; And that you (d) *Ioan. 1. 3.* (f) are of your father the diuell . Not conceauing , according to (e) *Ioan. 5. 17.* the spirit and true sense , that God created all things by the (f) *Ioan. 8. 44.* word , as by an Idea ; that God rested from his worke of creation , and yet worketh by conseruation ; that man was created to the Image of God by nature , and of the diuell by malice . Thus the Pelagians denying originall sinne to haue descended from Adam to vs , literally interpreted that of Eze- chiel , (The (g) sonne shall not beare the iniquity of the father , ) not Pelagians . only of sonnes who are not partakers , but also of sonnes who (g) *Ezech. 18. 20.* are partakers of the iniquity of the father , as all are of Adams sinne , in whom (h) all sinned , and who receaved , as head , the (h) *Rom. 5. 12. 16. 19.* promise of keeping , or losing paradise by precept of for bearing , or eating the apple for himselfe , and his posterity after him . Thus it deceaued others , who applying literally that of S . John ( The flesh profiteth nothing ) some , in the Apostles time Protestants to the resurrection of the flesh , others of late to the reall presence in the B . Sacrament ; the one therupon denied the resurrection of all bodies ; the other the reall presence of Christ's body ; both vpon one ground , not distinguishing the spirituall from the carnall manner of one and the same body . By which they might as well inferre , that the flesh of Christ by his incarnation and passion profiteth no more , then ( according to them ) it doth by his resurrection and manducation . By which proofe of authority and examples it is apparent that the external letter of scripture cannot be iudge of controuersies .

That the internall sense of Scripture cannot be iudge , is likwise proued , because this true sense intended by the holy Ghost is often obscure , hard , and vncertaine ; as is certaine , and before proued . This obscurity breeds controuer- sies , as experience dayly teaches , and that these controver- sies cannot be ended & iudged by scripture-sense , is proued . 1 . Because scripture-sense is the thing in question , & con- tention , therfore is the thing to be iudged , and decided ; not the iudge who is to giue iudgment , and resolute the parties contending in iudgmēt . As for example , a question is about the

The sense of  
scripture ca  
not be iudg

The sense is  
the thing in  
question .

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the sense of those words of the *Gospel*, *this is my body*, & of those of the *Creed*; *He descended into hell*; Catholikes understand them as the words import, of the reall presence, and of the locall descention, both, of Christ's body: Protestants expound them of a figuratiue presence by remembrance of him in the sacrament; and of an infernall suffering of hel-paines in his soule vpon the Crosse. Now of these senses which is true, which false, the sense of the words cannot iudge betweene Catholicks and Protestants, but some other iudge is necessary to confirme the one, and contound the other, & so to end the controuersy. 2. Because many places of scripture are so hard and obscure, as the true sense of them cannot be truly discerned, but by Church practise and tradition, as for example, whether those words of S. *Mathew*, *Teach all nations*, *baptizing them in the name of the father, and of the sonne, and of the holy Ghost*, do proue a necessity of the vocall pronuntiation of these wordes, for the forme of baptisme, as all Protestants with vs do grant; or require no more but a mentall intention, it sufficing only to baptize in the name of Iesus, as *Act. 8. 26*. doth insinuate. Whether those of S. *Iohn*, *Except a man be borne againe of water, and the holy Ghost, he cannot enter into the kingdome of God*, inferre a necessity of water for the matter of baptisme, as the Lutherans with vs grant, and the words import; or that the water and the holy Ghost be all one, as Caluin expounds. Also why the Protestants should not inferre as well a precept and necessity of a sacrament of washing of feet out of those words of our Sauiour, *And you*

(a) *Ioan. 13. 14.* (a) ought to wash one anothers feet, after the example of Christ, who did, and commanded it; as they do, out of those of S. *Mathew*, *Eat yee, & drinke yee*, inferre a necessity of receauing

(b) *Matt. 26. 26.* vnder both kinds, because our Sauiour did, & commanded the like. Now these, and such like, require a Judge to judge

A Judge is necessary as well in spirituall, as temporall causes. of the sense, and reason of them, & cannot themselves iudge, and decide themselves to vs. By which is evident that neither the letter, nor the sense of scripture can be a competent judge of all controuersies of faith, and scripture.

Lastly, the same is proued by the analogy of a temporal Judge in causes ciuill, with an Ecclesiasticall Judge in causes spirituall;

spirituall; for as Controuersies aryle in ciuill causes, & the common-wealth: so do they arise also in matters spirituall, and the Church. As therfore there are customes, lawes, & Judges to decide causes ciuill: so there is Tradition, Scripture, and a Judge to decide causes spirituall: and as customes and lawes are a rule, not a Judge, so decide the one; so also are tradition, & Scripture, a rule, not a Judge to decide the other. As well therefore is requisite, besides Scripture, some other liuing and speaking Judge in matters of fayth & religion, to judge and end the Controuersies among Christi-  
as, as is necessary, besids Law, some other personal iudge in affaires of the Common-wealth, to debate and decide contentions among Neighbours. The necessity of both which chiefly appears, when either the parties are contentious and not willing to yield, or that the law is obscure, and wantes explication, or seemes contradictory, and requires reconciliatiōn, or is penned in tearms generall, and stands need of some restriction in causes particuler. All which sith they fall out as well in Scripture, as in common, or ciuill lawes, some iudge or judges are as well necessary to expound Scripture, as they are to interprete Lawes, and thereby to end Controuersies. And thus is sufficiētly proued, that neither Scripture, and the word of God, nor Princes, and Kinges, Gouernours of the Common-wealth, nor the Lay & com-  
mon people among the Faythfull, nor yet the whole body and congregation of the Church of God, can be a fit iudge to pronounce sentence, and determine matters of fayth and re-  
ligion.

*Bishops and Prelats of the true Church, are this  
Iudge. S E C T. VI.*

**I**T remaines to proue, that this iudicary power, and au-  
thority to heare, and examine, to decide, and determine as a Judge authentical and infallible, in matters of fayth, be-  
longs only to Pastours, and Prelates of the Church, and that  
they hauing receaved lawfull ordination by power successi-

Bishops &  
Prelates are  
Iudges of  
controuer-  
sies of faith.

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uely descending from the Apostles (by which they enter as sheephearde, not theeues) and still remayning in vnyt, without heresy or schisme (by which they continue true Paſtors, not Wolues) that they, I say, thus ordained and vni-  
ted, are the only and true Judges of fayth & Religion. This position as much importing for the certainty of fayth in all persons, and mainly confuting the authority of the priuate spirit in euery priuate person, is fully to be proued. 1. By the authority of the old Testament, & the practise of the Priests in it. 2. By authority of the new Testament, and the practise of Christ, and his Apostles in it. 3. By authority of the Church euer after Christ, and the practise of all Bishops, & Prelates in it.

First, therefore out of the old Testament, we haue an exprefſe law made by God himſelfe for this judiciary authority of Priests, in these wordes : If thou perceave that the iudgement with thee be hard and doubtfull betwene blood and blood, cause and cause, leprosy and not leprosy, and thou ſee that the wordes of the Judges, within thy gates, do vary ; aryfe, and go vp to the place, which our Lord thy God ſhall chooſe, & thou ſhalt come to the Priests of the Leuiticall ſtocke, and to the Judge that ſhall be at that tyme, and thou ſhalt aske of them who ſhall ſhew thee the truthe of the iudgement : and thou ſhalt doe whatſoever they that are Presidents of the place, which our Lord ſhall choose, ſhall ſay and teach thee, according to his law ; and thou ſhalt follow their ſentence, neither ſhalt thou decline to the right hand, nor to the left hand, but he that ſhal be proud, refuſing to obey the Commandment of the Priest, which at that tyme miniftreth to our Lord thy God, and the decree of the Judge, that man ſhall dye. In which wordes, 1. The Priests haue authority, and commission to iudge of all causes. 2. The people are willede to go to them, for iudgment in doubtfull causes. 3. Vnder paine of death they are commaunded to ſtand too, &

The begin- obey their iudgment, without appealē to any higher Court  
ning of this of Prince or other. In which we may note, 1. The institu-  
tribunall. tion, and beginning of this authority of the Priests in the old

(a) Paral. 19. Law. 2. The progresſe, and continuance of it. 3. The end  
&c. and ceſſation of it. 1. The institution of it (a) was for all cases  
of the Law, of Commandment, of Ceremonies, of iuſtiſifications, that,

Deut. 17. 8.  
Priests, and  
the high  
Priest, were  
Judges in  
the old law.

*Bishops and Prelates only iudges of Fayth.* 163 SECT. 6.

is, of the law morall, of the ten Commandments, ceremoniall of seruynge God; and iudicall, of gouerning the people, though in this place be mentioned only two causes, that is, of blood, and leprosy. These causes were determined in two Courts, or Councells, the one greater at Hierusalem called *Synedrion*, consisting of the high Priest as chiefe, and 70. with him as assistantes; in which, greater causes were iudged, and appeals from the lower Councell were admitted, and this was by God himselfe (b) instituted. The other lesser (b) Num. 11, in euery City, consisting of 23. persons, who had the hearing, and determining of smaller causes, and was by Moses, (c) at the aduice of *Iethro* his Father in law, instituted. By (c) Exod. 18. 13. these two Councells were all causes iudged, of these the Priests were Presidents and Judges, and of the greater the high Priest, for the tyme, was supreme Judge, whose sentece in all causes, and vnder paine of death all were obliged to obey. 2. The continuance of this law and tribunall-seat doth appeare. 1. By the facts of some of the Kinges, chiefly of (d) *Iosaphat* King of Iuda, which repaired this Council being decayed, and made *Amarias* the high Priest, President for those things which belonged to God, and *Zabadias*, for the office of the Kinges. 2. By the wordes of the Prophets, especially of *Malachy*, who sends the people to the Priests, (e) to require the law from his mouth, because he is the Angell of the Lord of Hosts. Of *Aggeus*, who bids them (f) aske the Priests. i.e. Law. (f) Agge 2. And of the Wiseman, who (g) wilshis sonne to seeke no further, because the words of wisemen are as prickes, and as nayles deeply stricken in, which by the councel of Maisters, are givene of one Pastour. (g) Eccl. 12. 11. 12. Therfore this sentece is the last iudgmēt, which admits noappeale. 3. The end & cessation of this law, and Tribunall of Moses, doth appear by the beginning of a new Tribunal of Christ. For, as with the death of Christ, the obligation of the law, the sacrifices of the Law, and the prophesies vnder the law ceased, and the verity of them being in his passion fullfilled: so also the iudicary power both of the Priest, and of the Law diminished, as the greater power of the new law-maker Christ, increased. And the assistance of the holy Ghost, by degrees failed them, and their Councell, as by

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Three Cou-cels of the Iewes in Christ's tym about Chult . degrees the power of Christ was more plainlye manifested, & the grace of the holy Ghost more abundantly bestowed: of which out of Scripture we haue this prooef, and experimen-t; where-as the high Priest, with the Priests, Scribes, and Pharisies gathered three Councells in the life of Christ, all about the person of Christ, 1. In his infancy, at the co-ming of the Wise-men, to consult where he was borne, whē Herod would haue killed him , 2. Before his passion, after the rayling of Lazarus , to aduise about his apprehension, when Caiphas vpon malice aduised his death ; and as Priest prophesyed of the Iewes saluation by his (a) death , 3 . At his passion, when by false witnes they condemned him as guilty of death , and thereupon procured his (b) death : In the first, the holy Ghost fully afflited them, and their Coun-cell, that their determination was both true and iust: In the second, the holy Ghost afflited in part the high Priest, in that his verdict of the Iewes saluation by one , which verdict pro-ceeded from the guilt of prophesy annexed to his Priestly function ; and in part forsooke him, in that is was iust, for that he did vpon malice condemne him : In the third, the holy Ghost quite forsooke them, both in verity of the sen-tence, as falsely accusing Christ of blasphemies ; and in the iustice of the same , as wrongfully condemning him to be worthy of death. By which is declared how faire the Priests judiciary power before Christ did extend it selfe, how long it did endure , in what manner by degrees it did cease and end ; & out of all is conuincid, that neither Prince, people, or priuate person, but the Priest in that tyme had power to decide, and iudge all Controuersies of the law , & of fayth .

Secondly, this authority of Priests and Prelates is pro-  
Prelates au-ued out of the new Testament, and that two wayes. 1. By  
thority to the commission, & authority which our Sauiour gaue to the  
judge of co-Apostles, and by their practise of it . 2. By the same Com-mission giuen to the same Apostles, not only for themselues  
proued out and their owne tyme , but also for their successours, and all  
of the new tymes, & ages . That our Sauiour gaue this judiciary power  
Testament. to his Apostles, and to them only, is proued , 1. By the au-thority, and commission he gaue to S. Peter, as the head. 2.  
By

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By the same which he gaue to the rest, as the principall members and directours of the Church vnder this head. To S. Peter as head, he first promised it, thē he prayed to confirme him in it. 1. He promised it, in that he promised to make him the foundation of the Church, by giuing him the title of a Rocke, saying: *Vpon this Rocke I will build my Church*; for what a maister is in a house, what a gouernour is in a Citty, what a King is in a kingdome, and what a head is in a body, the same is a foundatiō in a building, & Peter in the Church; therefore to Peter was heere promised, to be the head, the foundation, and the Gouernour of his Church. 2. In that he promised to make him the Gouernour of the Church in a representatique manner, giuing him keyes of it: *To thee I will give the keyes of the Kingdome of heauen*. For as the deliuering vp the keyes of the Citty to any, is a signe of giuing vp the charge and gouernement of it to him: so the promise of giuing to Peter the keyes of the kingdome of heauen, was a promise of giuing power & authority to gouerne, as a Judge, the Kingdome of heauen, that is, his Church. 3. In that he gaue him power *to bind and loose*, that is, to retaine, or remit, by way of absoluing, or not absoluing; to commaund and punishe, by way of dispensation, censure, sentence, or judgement, not only persons *whome soever*, but also causes *whatsoever*, whether of crimes, and offences against lawes, or in doctrine and opinion against fayth. And so the promise was made, 1. To the person of S. Peter. 2. Of authority to be Judge and Gouernour. 3. In all causes of doctrine, or offences *whatsoever*. 4. Christ prayed to his Father for confirmation of this authority vpon S. Peter: *I prayed for thee, that thy fayth faile not, and thou once conuertert, confirme thy Brethren*, that is, that he might be firme in his fayth, and thereby with his power confirme, and settle others in the same. Out of which *Lucius, Felix, Marcus, Leo, Agatho, & Paschalis Popes*, with S. Bernard after them, cited by Bellarmine, doe gather the infallibility of S. Peter, and the Popes power in judgement of fayth. Lastly Christ inuested S. Peter in this authority and iurisdiction, when he gaue him commission and charge to feed his sheep: *Feed my Sheep, feed my Lambs*; in 17. *Io. xiii. 21. 16.*

*Bellar. lib. 3.  
c. 5. de verb.  
De scripto.*

which

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which he gaue authority to Peter singularly , as to one who  
he calls *Simon the sonne of Iohanna*, and from whome in parti-  
cular he drawes before hand a triple confession of his singu-  
lar loue to him, aboue the rest . He giues also him authority  
to feed, that is, to exercise all pastorall charge and function,  
which requires, 1. That he feed with spirituall food, all his

*Ezech. 34. 2.* sheep within the fold of his holy Church, according to *Eze-  
chiel*, *Are not the flockes fed of the Pastours?* And *Psalm. 22. 1.*

*Our Lord doth gouerne me (in greeke, feed me) nothing shalbe wa-  
ting to me : he hath placed me there in a place of pasture.* 2. That  
he cure the sheepe that are sore, gather thote who are disper-  
sed, reduce them that wander, and defend those who are

*Ezech. 34. 5.* assaulted by the wolues, according to that of *Ezechiel*: *And  
my sheep were dispersed because there was no Pastour, and they came*

*to be devoured of the beastes of the field, and were dispersed. My  
flockes haue wandered in all mountaines, and in every high hill. That  
which was lost I will seeke, that which was cast away, I will bring  
againe, and that which was broken, I will bind vp, and that which  
was weake, I will strengthen ; and that which was fat and stronge,  
I will feed them in iudgment.* 3. That he rule, gouerne, discer-  
ne, judge, and chaitise, according to that of Scripture : *Thou*

*(a) 2. Reg 5. (a) shalt feed (that is gouerne) my people Israel, and be Captaine  
2. ouer Israel. Thou (b) shalt rule them in an iron rod.* Behould (c) I

*(b) Psl. 2. 9.  
(c) Ezech. 34* iudge betweene beast and beast, of Rams, and of Buckes goates : Be-  
27. tweene (d) the fat beast, and the leane. Out of which is apparent,

*(d) Vers. 20. 1. That our Sauiour gaue to S. Peter, in these wordes, feed  
my sheep, a pastorall charge ouer al his sheep, that is, all Chris-  
tians who are the sheep of Christ. 2. That this pastorall  
charge consists in collecting, curing, directing, defending  
and judging these sheep of Christ. 3. That Peter, by this  
charge, had power to preach, minister Sacraments, correct  
offenders, and iudge of all doctrine, as chiefe head, and Go-  
uernor in the Church of Christ. And so it is conuinced,  
that this iudicary authority was giuen to S. Peter, as head  
of the rest .*

The same That the same was giuen also to the rest of the Apostles,  
giuen to the is proued, because as Christ did communicate to his Apo-  
Apostles. stles power, and authority which was proper to himselfe, to  
forgive

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forgive sinnes : VVhose (e) sinnes you forgive in earth, shalbe forgiven in heauen ; and to offer Sacrince, (f) Do this : So also to the same did he communicate thefe priuiledges proper to himselfe, that as he was Maister of all, One (g) is your Maister Christ : so also he made them Maisters, not (h) only of Infants, but also (i) of Nations, that they should (k) teach all Nations. As he was light of men ; so (l) they should be the light of the world. As he gaue (m) testimony to the truth ; so (n) they should (i) 1. Tim. 1 give testimony, and be witnesses of him to the end of the earth. That (o) as the Father did sanctify him ; so (p) he prayed to his Father to sanctify them. As (q) he was sent by his Father into the world ; so he sent them. As by a voice from heauen it was sayd of him, (r) heare him ; so by his owne mouth he sayd of them, (s) he that heareth you, heareth me. The Apostles therefore were appointed for Maisters, specially sanctified, made the light of the world, ordained witnesses of his truth, & sent with authority, and commission, as himselfe was, for that end that they should be heard, and obeyed as himselfe was : and the same power they receaved from him, not only themselues challenged and practised after him, and with him ; but also their Successours after them, and with them. For as Christ was giuen (t) a light of the Nations ; so they, sayth S. Luke, were (u) also the light of the nations. As (w) the spirit of God was on him to euangelize to the poore ; so God chose them, sayth S. Luke, that (x) the Gentils by their mouth, should heare the word of the Ghospell, and believe. As (y) he did reconcile the world to himselfe ; so he, sayth S. Paul, placed (z) in them the word of reconciliation. As he came an Embassador from his Father, to (a) be a messenger of judgment to the world ; so, sayth S. Paul, we (b) are Le- gates for Christ. As our Sauiour sayd of himselfe, He (c) that is God, doth heare the wordes of God, therefore you heare not, because (z) 2. Cor. 5. you are not of God ; so doth S. John say of them : He (d) that knoweth God heareth vs, and he that is not of God, heareth vs not. Therefore as Christ thought it no robbery to be equal to his Father in diuinity ; so they thought it necessary to him to be in some sort, participant with him, in his power, and autho- rity.

And that Christ gaue this authority to the Apostles, not

only (d) 1. Ioan.

(e) Mat. 16.

18.

(f) Luc. 22.

27.

(g) Mat. 23.

10.

(h) Rom. 12.

20.

(i) 1. Tim. 1.

11.

(k) Math. 28.

1.

(l) Ioan. 1. 4.

5.

(r) Math. 5.

14.

(s) Ioan. 1.

17. 18.

(o) Act. 1. 8.

(p) Ioan. 10.

35.

(q) Ioan. 17.

17.

(r) Ioan. 20.

21.

(s) Math. 17.

5.

(t) Ioan. 10.

16.

(u) Act. 13.

47.

(v) Luc. 4.

18.

(x) Act. 15. 7.

19.

(y) 2. Cor. 5.

19.

(a) Mat. 12.

18.

(b) 2. Cor. 5.

20.

(c) Ioan. 8.

Ephes. 6. 10.

The same  
giuen to the  
successours  
of the Apo-  
stles.

only for themselves, and their owne time ; but also for their successors, and for all ages, so that it is to reside and remaine in the Pastours , and prelates of holy Church their successors continually till the end of the world , is evident : for if he haue this authority as necessary for the peace and gouernement of his Church , and if the Church stand as great need of it in all ages, as in that time of the Apostles , as it is certaine it doth ; then without doubt it was as well giuen to the Pastours of the future tymes of the Church, as to them of the present: for which end, Christ (sayth S . Paul ) gaue (e) some

11.  
(e) Ephes. 4.

12.  
(f) Ibid. v. 11. Apostles , some Prophets , some Euangelists , some Pastours and Do-  
ctors, and for what end ? For (f) the consummation or perfection  
of Saints , that is , of all faythfull , for the worke of the mini-  
stry , to teach his truth, for the edification and propagation of his

13.  
(g) Ephes. 4. body , to conserue and increase his Church, for (g) the vnyt of

14.  
(h) Ibid. v. fayth vntill all concerte in one ; least (h) men be wavering and vi-

certaine in faith like little ones ; least they be carried with every wind  
of doctrine ; least they be circumuerted by craftines in errore . All  
which dangers as they remayne in all tymes, so the remedy  
prepared against them must remayne for all tymes . Where-  
upon S . Peter did not only himselfe exercise this authority ,  
but at his departure gaue the same to the Pastours of Pontus ,

Galatia , and Bythinia , to whome he writ his Epistles, willing

15.  
(i) 1. Pet. 5. them to (i) feed the flocke of God , which is among them . S . Paul  
did not only practise it himselfe, but also left it to the Pastors

16.  
(k) Act. 20. of Ephesus (k) to rule the Church of God . To Titus, to (l) or-

17.  
(l) Tit. 1. 5. daigne Priests through all Citties in Creet, as he had disposed . To Ti-

18.  
(m) 2. Tim. mothys , to (m) commend to faithfull men, what he had heard of  
him , and willed the conuerted lewes, to (n) obey their Gouer-

19.  
(n) Heb. 13. nours , and be subiect to them because they watch as being to give an  
account of their soules . Whereupon, not of the Apostles only ,

20.  
(o) Isa. 59. 21 but of all Pastours, and only of Pastours, it is sayd : (o) My spi-  
rit which is in thee , and my wordes which I haue put in thy mouth ,  
shall not depart out of thy mouth , nor out of the mouth of thy seed ,

21.  
(p) John. 14. nor out of the mouth of thy seeds seed, frō this presen: for euer . What  
is this word, my (p) spirit which is in thee ; but ( to compare the

22.  
(q) John. 14. prophesy and the performance) the Paraclete, the spirit of truth,  
which the Father will give to you ? What are , the wordes in thy

mouth,

## Bishops and Prelates only judges offayth. 169 SECT. 6.

mouth, but the wordes and vnderstanding (q) which thou (Father) gauest to me, I gave to them, and they receaved of me? What (q) <sup>(r)</sup> Ioan. 17.  
is, thy seed, and seeds seed, but those who are to (r) believe by <sup>(s)</sup> their word in me? What is, from this tyme for euer, but that, I <sup>(r)</sup> <sup>(s)</sup> <sup>(t)</sup> Ioan. 17.  
(s) will be with you even to the consummation of the world? And so <sup>(s)</sup> Mat. 28.  
doth the prediction of the Prophet concurre with the per-<sup>20.</sup>  
formance of our Sauiour. To all Pastours, and only of Pa-<sup>(t)</sup> Ang. enas.  
stours it is sayd: Sonnes (t) are borne to thee for thy fathers, and in <sup>(u)</sup> Psal. lib. 4.  
thou shalt make them Princes ouer all the earth, that is, according <sup>(v)</sup> epist. 9.  
to S. Augustine, for Apostles, thou shalt haue Prelates. To al Pa-<sup>(u)</sup> Luc. 10.  
stours and only to Paftours it is sayd: He (u) that heares you, <sup>16.</sup>  
heares me. And, He (x) that knowes God, heares vs, and he that <sup>(x)</sup> <sup>(y)</sup> Ioan. 4.6.  
is not of God, heares vs not. That is (sayth S. Cyprian) all (y) <sup>(z)</sup> 166.  
Gouvernours who by subordination succeed the Apostles. Because, <sup>(z)</sup> Aug. lib.  
sayth S. Augustin, In (z) the chaire of vniuity he hath placed the <sup>4. cont. Don.</sup>  
doctrine of verity. Of al, and to all Paftours it is sayd: How <sup>(a)</sup> cap. 43.  
shall they preach except they be sent? No (b) man assumes to himself <sup>(a)</sup> Rom. 10.  
honour, but he that is called of God, as Aaron. To all, and only of <sup>15.</sup>  
Paftours it is sayd: If (c) he heare not the Church, let him be to <sup>(b)</sup> Heb. 5.4.  
thee as the Heathen, and Publican, that is, sayth (d) Chrysostome, <sup>(c)</sup> Mat. 18.  
and Theophilact, if he heare not the Paftours of the Church. And <sup>(d)</sup> Chrys. &  
if he be worthy to be esteemed so, who despises them, that <sup>(e)</sup> Theophil. in  
admonish him of his fault; much more worthy is he to be <sup>17.</sup> hunc locum.  
deemed so, who despises him who instructs him in sayth.  
To all, and only Paftours it is sayd: That (e) the gates of hell <sup>(e)</sup> Mat. 16.  
shall not preuale against the Church. In so much, that all the <sup>18.</sup>  
promises of Church-stability, and perpetuity in fayth, co-  
fists chiefly in this infallible authority of the Paftours, who  
are to instruct in fayth, direct in fayth, and to iudge of fayth,  
and what promises are made to the Church, are made chief-  
ly to the Paftours, as the principall partes of it, and by the  
to the rest as inferiour. To them therefore is giuen the (f) <sup>(f)</sup> 2. Cor. 4.  
word of reconciliation, the (g) dispensation of the mysteries, the (h) <sup>19.</sup>  
function of Embassages, the (i) testimony of truth to all Nations. <sup>(g)</sup> 1. Cor. 4.  
They are the Fathers who beget spirituall children by the <sup>1.</sup>  
preaching of the word, who nourish them with the food of <sup>(h)</sup> Math. 8.8  
the Sacraments, who rule them by good lawes and disci-<sup>(i)</sup> 18. 1.  
pline, and who defend them with their spirituall power & <sup>Matt. 24.14.</sup>  
autho-

PART. 2. 170    *The private Spirit confuted.* CHAP. 6.

authority. They only haue the (k) Keyes of the house of David,  
(k) Isa. 22. which they shall open and none shut. The (l) keyes of the Kingdome  
22. of heauen, against which hell-gates shall not preuale, and the (m)  
(l) Mat. 16. kingly Priesthood. All, because in, and by their priestly fun-  
19. ction and authority, Christ doth forgiue finnes, doth recon-  
(m) 1. Pet. cile to him the world, doth make lawes, doth exercise his  
2. 9.  
(n) Luk. 17. power, and establish his kingdome of heauen, and doth (n)  
35. raigne in the house of Iacob for euer. And thus is the judiciary  
authoritie of the Church in the Pastours, and Prelates of it,  
lawfully ordained, and peaceably ynted, proued by the te-  
stimony of holy Scripture.

The same  
ever practi-  
sed in the  
Church.

In councells  
provinciall.

AB. 19:

The same is further proued by the practise of the Church  
in all tymes, and ages; for when any Controversy did arise,  
any new opinion did start vp, or any practise was doubtful,  
and questioned; the decision and iudgment was referred,  
neither to the whole body of all belieuers, nor to the Prin-  
cesses, Kinges, and Emperours, the chiefe Protectours of the  
Church, not to the Lay-people the greatest number in the  
Church, not to the Scripture & written word only, which  
is a rule, not properly a ludge in the Church: but to the  
chiefe Pastours, and Prelates, the Directours & Gouvernours  
of the Church, who collected togeather in some Councell,  
either prouinciall (which sufficed in cases where the cause  
was either not importanr, or other could not be collected)  
or generall (which was gathered when the cause was great,  
the aduersaries potent, and the assembling conuenient) had  
the hearing, examining, and judging of the cause referred  
to them, and did censure the persons, and put a finall deter-  
mination to the cause, & question. Thus we read, that the  
question about the obseruation of Legall Ceremonies, was  
determined in the Councell of the Apostles at Hierusalem.  
The Controversy about the obseruation of Easter on the 14.  
day, as the Iewes vsed, or the Sunday after, as is now by  
Christians vsed, was by diuers Councils decided, as at Rome  
vnder Pope Victor, at Hierusalem vnder Narcissus, in France  
vnder Irenaeus, in Pontus vnder Palm., at Corinth vnder Ba-  
chillus, and lastly at Nice vnder Pope Syluester. Thus was the  
Novatians and their sect, denying pennance and absolution

to

Bishops and Prelates only judges of Fayth : 171 SECT. 6.

to them who failed in persecution , condemned by the Prelates, and Bishops of Italy at Rome , of France at Arles, and of Africke at Carthage . Thus was Sabellius , and his heresy, denying the Trinity of persons , condemned by the Prelates of Egypt at Alexandria . The Donatists, and their schisme, denying the validity of Baptisme ministred by Heretikes , condemned at Rome, Arles, and Carthage , and other places by the Bishops of the same Countryes . Paulus Samosetanus , and his error, affirming Christ to be pure man, was condemned by the Bishops of Asia , in two Synodes at Antioch . Thus were the Manicheans condemned at Ancyra , the Archontikes at Neocasaria; Eustachius at Gangra in Armenia; Priscillianus at Toledo in Spaine ; Pelagius in Palestina, Melitum, Carthage, & Constantinople . And Macedonius, Apollinaris, Photinus , Sabellius, & Eunomius at Rome ; Berengarius at Vercells , and Rome ; Luther, and his fellowes at Ments, Treuers, and Colen in Germany, and Macline , Cambray , and other places in the low- Countryes . All which , and many more were censured, and judged by the Bishops called in Synodes Prouinciall .

In like manner by the Prelates collected in generall In counsels Councells, were censured and judged the causes of greater generall heresies, and contentions : As that of Arius, in the first Coull<sup>l</sup>ell of Nice , and the diuinity of Christ defended. That of Macedonius, in the second generall at Constantinople , and the deity of the Holy Ghost confirmed . That of Nestorius in the third generall at Ephesus , and the vniuity of one diuine person in Christ decreed. That of Eustiches , in the fourth generall Councell of Chalcedon , and the verity of two natures in Christ concluded. That of Peter and Severus of Antioch , Petrus of Apamea , Cyrus of Edessa , Anthymius & Acacius of Constantinople , in the fifth generall at Constantinople , and their persons, with Origens errors, condemned . That of Cyrus of Alexandria , Sergius, Pyrrhus , and Paulus of Constantinople , and their Monothelite heresy of one will in Christ, in the sixth generall at Constantinople condemned , and the two wills in Christ determined. That of Leo, and Copronymus Emperours, and the Image-breakers with them, in the seauenth at Nice , censured , and the worship of Images defended . That of Photinus,

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*Photius*, and the deniers of the procession of the holy Ghost  
*Ann. 870.* from the Sonne, in the eight generall at *Constantinople*, re-  
lected, and *Ignatius* the Patriarch confirmed. All which  
*Ann. 1121.* were in the Greeke Church. In the latin and West Church  
*Ann. 1139.* Bishops also proceeded, and judged in the generall Coun-  
cels, as in the ninth and tenth generall at *Lateran* against the  
*Ann. 1180.* *Sarazens*, and *Anti-popes*, vnder *Calixtus III.* and *Innocent II.*  
*Ann. 1228.* In the eleventh and twelfth also of *Lateran* against the *Wal-*  
*denses*, and *Ioachim the Abbot*, vnder *Alexander the III.* and  
*Ann. 1265.* *Innocent III.* In the thirteenth & fourteenth of *Lyons*, against  
*Ann. 1274.* *Fredericke the Emperour*, and the error of the Greeks vnder  
*Ann. 1311.* *Innocent IV.*, and *Gregory the X.* In the fifteenth at *Vienna*, a-  
*Ann. 1439.* gainst the *Begards*, and others, vnder *Clement the V.* In the  
*Ann. 1512.* sixteenth at *Florence*, against the Greeks, vnder *Eugenius the*  
*IV.* In the seauenteenth at *Lateran*, vnder *Leo the X.* against  
*Ann. 1563.* *Schismatikes*. And lastly in the last at *Trent* vnder *Paul III.*  
*Julius the III.* and *Pius the IV.* against the *Lutherans*, & all  
Heretikes of late. In all which, and others, examination  
was made, and iudgment giuen, not by Princes, Lay-  
people, or the whole body of the Cleargy, but only by Bi-  
shops, and Prelates, the chiefe Pastours of the Church, who  
only, and not the former, were, as appeares by authority  
of Scripture, and the continued practise of the Church, the  
true, authenticall, and infallible Judges of controueries of  
Fayth, and Religion.

*The priuate spirit cannot be this Judge.*

### SEC T. VII.

That the pri-  
uate spirit  
cannot be a  
Judge of  
controuer-  
ties of faith.

**I**T remaynes to proue, that this infallible and authenti-  
call authority to judge of controueries of Fayth, neither  
doth, nor can reside in euery particuler faythfull person, nor  
that the priuate spirit of euery one (which is heer intended)  
can be a competent Judge of all controueries of Religion.  
This is conuinced by diuers proofes drawne from diuers  
heades. The first proofe is drawne from the former reasons,  
which disproue this authority to reside, either in Princes, or  
in the lay-people, or the whole community of all faythfull  
belieuers;

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belieuers; for all the reasons which proue against them, and their spirit, proue much more against every priuate person, and this spirit in particular.

The seconde prooфе, is drawne from the former reasons, which proue this authority to be communicated only to the Prelates, and chiefe Pastours of the Church; for if the spirit of God, for this end, be giuen only to them, as it was to *Moyses*, to judge the people, then it was not for the same end giuen to all and euery one of the common people, and every ordinary faythfull person among them.

The third prooфе, is drawne from the essentiall partes of an authenticall, and infallible Judge, because in this spirit are to be found neither ability to know persons, nor authority to judge causes, nor infallibility to pronounce a certaine sentence, and judgment. First therefore, this spirit cannot know, and examine the state and disposition, the cause, and question of the person who is to be iudged, neither can the person who is to be iudged, know that this spirit remaynes in him, who is to judge, or that authority by it is giuen to judge. For this spirit, say they who chalenge it, is knowne, that it is the spirit of God, only to them who haue it; how then shall it be knowne to others, who are to be iudged by it? How shall the people know the spirit of the Pastour that they may be directed by it; or the Pastour know the spirit of the people, that he may direct them? How shall any conuersation in discipline of good life, any communication in doctrine of fayth, any subordination in obedience to lawes, be obserued among these persons, vncertaine one of anothers spirit, and authority by it? How shall the sentence of absolution vpon the faythfull, or of condēnation vpon the faythlesse be iustly denounced? How shall the doctrine of truth be preached, or the doctrine of falsehood be confuted, and the people obliged to belieue the one, and to forsake the other? How shall justice be ordered, obedience obserued, authority maintained, lawes executed, and penalties inflicted, where neither the inferiour can know the spirit of the superior, vpon which spirit his authority dependes; nor yet the superior can any way force, or com-

The priuate  
spirit wants  
ability to  
know & be  
knowne.

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pell the spirit of the inferiour, who yet will chalenge an equality of preheminence, and priuiledge of the spirit with him.

Secondly, this spirit cannot challenge to it selfe any such power, or authority, or shew any authenticall warrant from God, that it is the spirit of God, either in Scripture, Tradition, or practise of the Church, all which, as before, do reiect and condemne it. It cannot exercise any function which belongs to this authority, as to censure, or absoluie, to oblige or vnity, to punish or reward any fault committed, or person committing it. It cannot with equality of tryall, heare or examine the cause, nor denounce, and pronounce any sentence which can oblige. It cannot admonish, threaten, terrify, and enioyne any punishment by the rodde of justice. It cannot compell, correct, and punish any delinquent by way of exterious justice, or enforce the one party to yield, subscribe, and submit to the sentence of iustice. It cannot bridle, in the hand of the one, the fury of iniustice, or deliuere to the handes of the other, the right of iustice. It cannot conuince the one of his error against truth, nor secure the other of his possession of truth. It cannot compell the one to cease from wronge, or give redresse to the other in his wrong. What power hath the spirit of one man, to threaten, to command, to correct, or punish the spirit of another? What authority can one spirit alleadge, which another cannot as well challenge? What prerogatiue of spirit

- (a) Rom. 8. 11. can the Palteur assyume, of which the spirit of the people  
(b) Gal. 4. 6. may not as well presume? Vpon what priuiledge can any  
5. superiour stand, vpon which, and the same, any inferiour  
(c) Rom. 8. 13. may not, or will not as well infist? The inferiour can as co-  
fidently assyume himselfe, as certainly auouch, and as resolute-  
16. ly resolute himselfe, that he hath receaued the (a) spirit of the  
(d) 1. Cor. 2. sonne of God dwelling in him. That he hath the (b) spirit of his  
10. sonne abiding in his heart, by which he cryeth Abba Father. That (c)  
(e) 1. Thes. 1. God hath giuen him also the pledge of the spirit; The (d) spirit of ad-  
option; VVich (e) doth give testimony of his spirit. That (f) his  
(h) 1. Ioan. 4:1. spirit doth search all things, yea the profundities of God. That (g)  
his spirit doth try all things, yea prophesyes; Doth (h) try all spirits

if

## The priuate spirit cannot be iudge of fayth. 175 SECT.7.

if they be of God; And that he is (1) a spirituall man, doth iudge of all things, and himselfe is to be iudged of no man, because he hath (1) 1. Cor. 2. the sense of Christ, and knoweth the sense of our Lord, that may instruct him. Where is then the authority of the Paſtour ouer a flocke endewēd with this spirit, or the power of the ſuperior to correct a people full of this ſpirit? How ſhall the one compell to obey, and the other haue the liberry of the ſpirit not to obey? What order or ſubordination, what discipline & gouernement can be eftablifhed among ſuch ſpirits, or men ruled and directed by ſuch ſpirits?

Thirdly, this priuate ſpirit cannot give any certainty, or infallibility of the verity of his judgment; for it cannot assure and ſecure any, that it is a ſpirit of God not Sathan, of light not darkneſſe, of truth not falſhood, of a true not a falſe certainty. It cannot auſſure & ſecure any, that his judgment, for example, of predeſtination, iuſtification, certainty of ſaluation of only fayth, is not a presumption, and illuſion, and rather hereticall, then Catholike doctrine. It cannot auſſure and ſecure others either that the ſpirit is true, or that the iudgement of it, is upright, or that the doctrine of it is true; all ſectes, and herefies, whether Caluinift or Lutheran, rigid or milder, whether Protestant or Puritan, whether Brownift or Familiſt, whether Anabaptift or Arian, whether Swenkfeldian or Libertine, chal lenging it for the certainty of their doctrine as true, are taught, and directed by it as true; and yet ſome, or all of them muſt needes be falſe, as being contrary euery one to another, euery one condenming another, and all condenmed by the authority of Gods Church, and by the ſpirit of God, iuſtructing and affiſting it. By all which it is apparent that the priuate ſpirit wanting viſibili ty to be knowne, authority to iudge, and infallibility to ſecure, cannot be an authenticall iudge of coniouerſies of Fayth.

Fourthly, the fourth reaſon againſt this priuate ſpirits 4. It wants infallible authority to iudge offayth, is drawne from the properties of a rule, & foundation of fayth, before assigned; all which are wanting in it. For firſt, it wants the promife of any certainty, and infallibility; it hath no promife, or warrant

the proper-  
ties of a ru-  
le of Fayth.

1. Certainty

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- (a) 1. Tim. 3 warrat in Scripture, that it is the Pillar (a) and ground of truth,  
15. the (b) house, the temple, the kingdome of Christ; that hell gates shall  
(b) Math. 12 not preuale against it; that (c) he who heareth it heareth Christ;  
46. who (d) contemneth it contemneth Christ; and (e) who obeys it not  
(c) Math. 13 is as the Heathen and Publican; that (f) it shall remayne with every  
44. man, shall teach every man all truth, and instruct every man in all  
(d) Lact. 10. 16. which Christ shall speake to him. All which yet are promised to  
(e) Mat. 18. the holy Church, and the spirit of God in it.

17. Secondly, It wants continuance, and duration; for as it  
(f) Iacob. 14. is a priuate spirit in euery one, and can continue no longer,  
16. 26. then the person in whom it is, and with whom it begins  
2. Duration and ends, lines, and dyes; so it hath no promise of Scripture  
*to endure from age to age, from generation to generation, from Sa-*  
*Isa. 34. 10. both to Sabout, as long as the Sunne and Moone shall endure, till the*  
*Isa. 66. 23. end of the world, to the seed, and seeds seed, for all generations. All*  
*Psalm 71. 8. which are yet promised to holy Church, and the spirit of*  
*Eph. 4. God in it.*

3. Immutability. Thirdly, it wants immutability, and freedome from al-  
teration or change, for as we see it changes in every place,  
tyme, and person, yea as often as the Moone, bleeding, as S.  
Hilary sayd of the Arians, a monthly & yearly fayth: and as  
one of them confesses, *What to day they hould you know, but*  
*what to morrow, neither you, nor they can know, in what head of*

Duditius a-  
pad Bezan  
ep. theol. pag.  
13.

*religion do they agree, who oppugne the Bishop of Rome: if you exa-*  
*mine all from the head to the foot, you shall almost find nothing affir-*  
*med by one, which another will not auerre to be wicked, the Deumes*  
*do dayly differ from themselues, coyning a monethly fayth. Thus it*  
*changes in all doctrines, and in opinions of Scripture, some*  
*affirming this part to be scripture, which others deny; some*  
*inuenting one sense, and others a contrary; and it so alters*  
*from sect to sect; from heresy, to heresy; from Catholike,*  
(a) Math. 16. *to Lutheran; from this, to Caluinisme; from that, to Ana-*  
18. *baptisme; from thence, to Arianisme; and so on to Iudaism.*  
(b) 1. Tim. 3. *me, Turcisme, and Atheisme. And as this alteration de facto*  
15. *workes in Protestants; so also it hath no promise of con-*  
(c) I sal. 88. *stancy, that it is (a) a Rocke; a (b) pillar, a foundation; as (c)*  
38. *the Sunne before God; as sure as (d) the day, and the night; that it*  
(a) Isa. 33. *bath (e) an euerlasting covenant which shall stand for ever, and for*  
(c) Isa. 22. 4. *an*

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an eternall glory, and not begiuuen ouer. All which is yet promi-  
sed to the Church, and the spirit of God in it.

Fourthly, it wants Visibillity, and publike manifestati- 4. <sup>Visibil-</sup>  
on to vs, not only that it is the spirit of God, of which be- 7.  
fore, but much more in whom it remaines: for as that which  
is in one cannot manifest it selfe to another; so others cannot  
manifestly know that it is in any one. Aske, for example,  
the Lutherans who follow *Luther*, and his spirit; the Cal-  
uinists who follow *Caluin*, and his spirit; the Anabaptistes,  
who follow *Rotman*, and his spirit; the Arians, who follow  
*Seruetus*, and his spirit; the Libertines who follow *Quintin-  
nus*, and his spirit; or any Precisian who follow a precise  
preacher, and his spirit, how they know that *Luther* doth  
enjoy this spirit, more then *Caluin*; or *Caluin* more then  
*Rotman*; or *Rotman* more then *Seruetus*; or *Seruetus* more then  
*Quintinns*; or any one of them, more then the Pepe, and Ca-  
tholike Church vnder him? They can give no reason more  
for one, then for another, shew no cause why they follow  
one spirit, more then another, or why they should be per-  
suaded, confirmed, & directed to the fayth of any one more  
then another. This spirit therefore hath not the conspicuity  
and visibility of being (a) as a gabbraucle in the Sunne; (b) the (a) *Psal. 18.6*  
Sunne in my light; (c) a candle upon a candlesticke; or (d) seauen (b) *Psal. 88*  
candlestickes in the Temple; a (e) city vpon a hill; (f) a mountaine (c) *Math. 5.*  
in the top of mountaines elevated aboue the litle hills, that it may 38. 16.  
be seene, and knowne of all the world. All which yet are (d) *Apos. 2.*  
agreable to the Catholike Church, and the spirit of God (e) *Math. 5.*  
in it.

Fifthly, this spirit wants combination, or connexion, (f) *Isa. 2. 2.*  
by which it may combine all faithfull in one bond of Vni-  
ty, and Concord; and so distinguishe a true Church from a  
false; a right belieuing Catholike, from a deceitfull here-  
tike, and a right way to heauen, from an erroneous path to  
perdition. It is priuate, and particuler in euery man, diuerse  
and contrary in most men. It did suggest of old one beleife,  
for example, in *Sabellius*, another in *Marcion*, another in *Ne-  
storius*, another in *Apollinaris* and *Eutiches*; and it hath sugge-  
sted of late, one in *Luther*, another in *Zwinglius*, a third in  
Z Caluin,

PART. 2. 178    The priuate Spirit confuted. CHAP. 6.

Caluin, a fourth in Munzer, a fift in Seruetus, and aboue  
220. in this last age, in so many new Maisters, and founders  
(a) Of. 10.2. of new sects, (a) all whose hartes are diuided, and b) like the  
(b) Isa. 19. Egyptians, run togeather against the Egyptians; and c) by diuisiō  
2. make the kingdome of Christ desolate. And yet all of them call  
(c) Luc. 11. this, their spirit of the Lord, all build their beliefe vpon it,  
17. (d) Eph. 4.2. all are directed by it in their contrary doctrine and beliefe.  
(e) Phil. 1. Aske any one or all of them how they are instructed, who  
27. they follow, by what they are directed; all answere by this  
(f) Act. 4. spirit; all appeale to this priuate spirit, and yet all want  
32. that spirit, whiche (d) keepeth vniuersalitie of the spirit in the body of peace;  
(g) Jerem. 32. (e) which should continue them in one minde; (f) in one agreement  
Ezech. 11. and iudgement; (g) in one hart and soule, in one way and path; (h) and make them all one, as Christ was one in his Father. Which  
(h) Ioan. 14. spirit notwithstanding resides, and dwels in the Catholike  
10. Church.

Sixthly, this spirit wants Vniuersality, as vnable to re-  
6. Vniuersa- solve all doubts and questiones which arise, either about  
lity. Scripture, in the obscurity, profundity, and multiplicity of  
senses, or in the seeming contradictions, figuratiue locuti-  
ons, and seuerall interpretations of the wordes, the various  
Texts, and reading, the many dissonance of yeares in num-  
bring, the different translation of words from the originall,  
or which arise about the mysteries believed; as the vniuity of  
the God-head; the Trinity of persons in the Blessed Triuni-  
ty; the person, the natures, the wills, the body, the soule of  
Christ; the nature of grace, free-will, sinne, iustification,  
sacraments, Church, prayer to Saints, for the dead, Purga-  
tory, and thousands such like, which this spirit could neuer  
decide, and end, either in tymes ancient, or of late, but with  
contention it begunne all these differences, in contention it  
proceeded in them, and neuer ceased till by contention it  
consumed it selfe, and ended them. It cannot sufficiently  
conuince any one, either Pagan or Infidell, either Turke or  
Iew, either Heretike or obſtinate Person, that they are in  
errour, and haue not the spirit of God, as well as true Chri-  
stians. It cannot conuert, reduce, or confirme any to the  
verity of true fayth, who is either ignorant of Fayth, or  
staggering

## The priuate spirit cannot be iudge of fayth. 179 SECT. 7.

flaggering in his fayth, or oblitinate against faith. It can  
giue no probable reasons of persuasion, propose no credi-  
ble testimonies of inducement, deliuier no conuincing argu-  
ments of certainty of fayth, and doctrine, and in effect can  
shew no grounds sufficient in prudence to persuade any iu-  
dicious man to accept, as credible, the religion of Christias,  
more then of Iewes, Turkes, or Pagans, therefore it cannot  
extend it selfe to all Nations, (a) enlarge the place of his Tents,  
stretch out the skins of his Tabernacles; (b) increase the sea with  
knowledge; (c) sucke the milke of Gentils, and be nurst with the  
Tette of Kings; (d) it cannot conuert the multitude of Iles; (e) bring  
in the riches of the Gentills; (f) preach penance, and remission of  
sines; (g) from Hierusalem to the vittermost of the earth; (h) from  
North to South, from Sabaoth to Sabaoth; (i) from the ends of the  
earth. All which yet as they were promised to holy Church  
so are they performed in it, and by the spirit of God in it. (a) Mat. 13.  
(b) Isa. 66. 13. (c) Psal. 88. (d) Isa. 54. 2. (e) Isa. 60. 6. (f) Isa. 2. 2. (g) Luc. 24. 47. (h) Isa. 66. 13. (i) Ad. 1. 8. 7. Warrant  
& commis-  
sion.

Seauenthly, this spirit wanteth all warrant, and Com-  
mission from God, either expreſſed in holy Scripture, or  
mentioned in the Creed of the Apostles, or deliuiered by  
any Tradition, or defined by any Councell, or contained in  
any rule of Fayth, or deduced out of any principle of Reli-  
gion, or confirmed by any practise of antiquity, that all  
men must rely on it, be ruled by it, and be obedient to it  
for the certainty of their Fayth and Religion: we find no  
preheminenſe, or prerogatiue attributed to it, that it is  
either (a) the Kingdome, (b) the City, (c) the Inheritance, (d) the  
House, (e) the Temple, (f) the Spouse, or (g) the body of Christ;  
which yet the Church of God, by his spirit in it, hath.  
We read of no authority it hath, either (h) to bind or loose sines,  
(i) or to offer ſacrifice, or to minister Sacraments, or to instruct in  
all Truth; (k) to teach all Nations, or to punish offenders with  
the Rodde of correction, of censure, of excommunication, &c  
giuing vp to Sathan, which yet the Church of God by his  
spirit hath. We haue no expreſſe warrant, or command to  
do (i) what it ſhall ſay to vs, do; to heare and obey it, as Christ him-  
ſelfe; and that (m) vnder paine of despifing Christ; (n) of being an  
Ethnicke, and Publican, (o) and of damnation. All which yet  
we haue of the Church of Chrift, and of the ſpirit of God, (p) Marc. 16.  
(q) Mat. 23. (r) Cor. 1. 1. (s) Mat. 16. (t) Rms. 12. (u) Cant. 4. 8. (v) Mat. 16. 18. (w) Joan. 16. 13. (x) 1. Cor. 1. 1. (y) Mat. 23. 16. (z) Mat. 16. 19. (aa) Lyc. 16. 16. (bb) Mat. 16. 18. (cc) Mat. 16. 19. (dd) Mat. 16. 19. (ee) Mat. 16. 19. (ff) Mat. 16. 19. (gg) Mat. 16. 19. (hh) Mat. 16. 19. (ii) Mat. 16. 19. (jj) Mat. 16. 19. (kk) Mat. 16. 19. (ll) Mat. 16. 19. (mm) Mat. 16. 19. (nn) Mat. 16. 19. (oo) Mat. 16. 19. (pp) Mat. 16. 19. (qq) Mat. 16. 19. (rr) Mat. 16. 19. (ss) Mat. 16. 19. (tt) Mat. 16. 19. (uu) Mat. 16. 19. (vv) Mat. 16. 19. (ww) Mat. 16. 19. (xx) Mat. 16. 19. (yy) Mat. 16. 19. (zz) Mat. 16. 19.

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dwelling in it, and directing it. All which properties and conditions since they ought to be in a rule & iudge of faith, as is before shewed, and are all, and euery one wanting in this Protestant priuate spirit, as is heere manifest, it remai-nes euident, that for these reasons it cannot be a sufficient, or competent Judge of all controuersies of Fayth and Reli-  
gion.

THE



# THE PROTESTANT PRIVATE SPIRITS AVTHORITY,

To judge of Controuersies of Fayth ; confuted by Reasons drawne from the nature ,  
and certainty of Fayth .

## CHAP. VII.

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*The properties of Fayth, with the private Spirits  
manner of proceeding .*

### SECT. I.

**H**I S priuate spirits authority to expound Scripture , and to resolve questions of Fayth , we haue confuted by reasons drawne from the nature of an infallible , both Interpreter of Scripture , and Judge of fayth . It remaines , that we confute the same by reasons drawne frō the nature , and infallible certainty of Fayth , of which this spirit is assigned by the Protestāts to be a principall , if not a sole , and whole meanes , or instrument to cause it .

For which we may note , that the Protestants doe

Z 3                    i . ground

PART. 2. 182 *The priuate spirit confuted. CHAP. 7.*

**The priuate spirit is the Protestants ground of Scripture, sente, fayth and saluati-**  
on .

1. ground their saluation vpon only fayth , which say they ;  
doth only iustify . 2 . They ground this their fayth vpon  
only Scripture , which according to the , containes al things  
necessary to be belieued . 3 . They ground this their Scrip-  
ture , and the sense of it , only vpon the priuate spirit , by  
which alone , excluding all authority of Tradition , Church-  
Councells , or Fathers , they expound the Scripture ; so that  
the priuate spirit is to them the principall , or sole ground of  
their sense of Scripture , their Scripture-sense , the principal  
or sole ground of their fayth , & this their fayth the principal  
or sole ground of their saluation . What certainty therefore  
they haue of Scripture , Fayth , or Saluation , dependes vpon  
the certainty they haue of this their spirit , which if it faile ,  
and proue not to be true , and of God , but deceitfull , and of  
Sathan ; then failes with it , the truth of their sense of Scrip-  
ture , the truth of their Fayth , and Religion , and the truth  
of their hope , or certainty of saluation . Whereupon it fol-  
lowes , 1 . That they can haue no more certainty of their  
fayth , and saluation , then they haue of this their spirit ,  
which is the ground of their fayth and saluation . 2 . That  
what conditions , or properties are required to certainty of  
Fayth , the same are required in this spirit , which is to them  
the prime , mayne , & in effect , the sole meanes , or grounds  
of faith . 3 . That if we demonstrate , that the properties ,  
and conditions which are necessary to fayth , are wanting in  
this priuate spirit , then we conuince that this priuate spi-  
rit cannot be , either a sufficient ground , wheron to build  
faith , or a competent Judge , wherby to determine con-  
troversies of Fayth .

Faith neces- of faith , what , and how many they be , and applying them  
fary to sal- to the priuat spirit , shew that they are all every one wan-  
uation . ting in it . 1 . Therfore this diuine , and supernaturall faith ,

(a) Heb. 11 . as it is necessary to saluation (for according to S. Paul , With-  
out (a) faith , it is impossible to please God . And according to S.  
Augustine , It is certaine that none can come to true happiness except  
Aug. serm. 8 . he please God ; and bat none can please God , but by fayth , for faith  
detempore . u the foundation of all good things , fayth is the beginning of mans sal-  
uation ,

*Properties of a meane of Fayth wanting.* 183 SECT. I.

uation, without fauth none can come to the fellowship of the children of God, because without it, neither in this world doth any man obtaine the grace of iustification, neither in the next shal he possess eternall life:) so also it must necessarily haue these properties, or conditions, that is, it must be one, certaine, entirre, and Catholike faith, manifested by diuine reuelation, diuulg'd by Apostolicall mission, and preaching, confirmed by miraculous operations, and made credible by conuincing testimonies of credibility. All which, as they are peculiar to true faith, either connexed to it, or concurring with it; so are they all wanting to this priuate spirit, and haue no affinity or similitude with it; as in particuler shalbe shewed.

*The priuate spirit cannot be a meane of vniuity in Fayth.* SECT. II.

THEREFORE Fayth is one, witnes S. Paul, One Lord, one Baptisme, one Fayth: witnes S. Leo, Except if Faith is one be one, it is not Fayth. Witnes Irenaeus, All believing in one and like manner all points; all teaching & deliuering in one and the same Ephes. 4. 5. manner all things; and all hauing one soule, and one hart, which Leoserm. 4. though it differ in language, yet is the same in tradition. One, I say, de natura. in all persons, both in the materiall obiect, because the same cap. 3. articles of Fayth are believed by all; and also in the formall obiect, because for the same motiue, and in the same manner, they are believed by all, in all places, & tymes. Which one fayth, as one soule in many partes of the body, doth make one Church in all the partes of the world.

But that this priuate spirit neither is, nor can be, one in all, who claime and challeng it, as neither inclining, and mouing them all to belieue, either one, and the same thing, or in one, and the same manner, or for one, and the same motiue: nor yet combining them in any vnitie, either of one, and the same Church, or of one, and the same discipline, or gouernment, or of one, and the same scripture, and sense of The priuate spirits ma- it; is apparent and proued. ny and co-  
First, Because this spirit is priuate, proper, and pecu- trary, liar

ART. 2. 184 The priuate spirit confuted. CHAP. 7.

liar in every one, without subordination to any, without connexion with any, or without dependance vpon any. It is singular, and seuerall, in every one, hauing a kind of operation, which is; for the manner, singular; for the motiuē, different; and for the effect, oppōit in every one. It wanteth one, and the same, either authority of God for warrant, or reuelation from God for motiuē, or proposition by Church for surety; or direction of one visible head for go- uernment, as a linke and combination of all the spirits in one vnity, either of Sacraments, seruice, or ceremonies; or of faith, discipline, and exposition of scripture. Wherupon it withdraweth al men from the high way of ynity, diuerts them into by-pathes of diuision, conducts them into the downfall of schisme, and heresy; and so precipitates them headlong into a gulfe of infidelity, and perdition.

Claud. Sanct. 2. Because, as experience teaches ys, it hath hatched  
repeis. 1. de all the viperous sects, schismes, and heresies which this last  
Eucharistia. age in such abundance brought forth into the world. It

Gordj. con-  
trau. 1. cap. 28, pag. 202.  
de Ecclesia. upon the first breathing of the new Ghospell, deuided the  
followers of it into Lutherans, Sacramentarians, & Anabaptists,  
and subdeuided the Lutherans againe into the Zealous, the  
Ciuell, and the disorderly Lutherans; and subdeuided yet  
againe the zealous into 14. the ciuell into 20. and the di-

Caluin. Com-  
sorderly into 7. subfactions and petty heresies. It subdeui-  
ment. in 1. ded the Anabaptists into 13. seuerall factions: and the Sacra-  
Ioan. 4. 1. mentaries into so many new opinions, in seuerall Countries,  
Hoc nostrū inuented by so many seuerall new maisters, as that within  
seculū hor- the space of an 100. years & fewer, some, as Gualter, reckon-  
rendafecta- rum portē vp 117. others, as Rescius 170. & others, as Hedio a Protestāt,  
ta protulit, within 30. yeres after Luther 130. all inuented, and nou-  
qua occasi- rished by this spirit. And for multiplicity of scripture sensē,  
one multi- it deuided, as one 50. yeres ago collected, no fewer then  
atiori h̄z- 80. and as another since hath obserued, no fewer then 200.  
rēt. & quor- seuerall expositions, all out of fourie wordes, *Hoc est corpus  
sum vertere meum*. Which dissention, and diuision was even in Caluins  
time so memorabile, and markable, that he himselfe con-  
felles, *that this age hath brought forth horrible monstrous sects, so  
caramabile- that many staggering, and no knowing which to follow, have cast  
ceruit. neq;* away  
*exim melius inueniuerunt cōpendium sc̄e extricandi ab errorum periculo.*

*Properties of a meane of Fayth wanting.* 189 SECT. 3.

*away all care of any religion at all.* By which is apparent, that this Scripture neither doth, nor can beget any vniety, or concord in fayth and religion, and so cannot be a fit instrument to beget, and conserue fayth.

*That it cannot be a meanes of certainty of Fayth.*

SECT. III.

**S**ECONDLY, Fayth must be certaine, and infallible Faith is cert. to vs, more certaine, sayth S. Chrysostome, are we of things we see not, then of things we see. Yeas so certaine, as that it admits no deliberate and voluntary doubt, not only actuall, but not so much as possible. Chrysost. hom. 12. in epist. ad Rom. For as Fayth is an inward assent of the mind which we giue to that which God (who is the prime verity, and can neither deceave, nor be deceaved) hath reuealed to vs by meanes of the preaching, and teaching of the true Church: so our assent must be as certaine as is the verity of God, vpon which it dependes; that is, so certaine, that it admit no more deliberate doubt, incertainty, or fallibility, then doth the word of God, vpon which it depends. Which certainty offayth, because Luth. tom. 5. enarr. in 1. Pet. 1. Cab. 3. infra. 1. 16. Zwing. tom. 2. in actus de ipsi Tigr. says: Christo, & tamen certum esse nos damnam non posse. Luther, Calvin, and Zwinglius extend to euery mans particular saluation, they consequently affirme, that euery man in ist Deum Pabe as certaine of his saluation, as he is certaine there is a trem tantu God, & that he can no more loose his saluation, then Christ fauere sibi libus, ac ipsi Christo, & tamen certum esse nos damnam non posse.

But that no such certainty can be in this priuate spirit, I proue (besides that which is in the former Chapter shewed) by these reasons. First, because no certaine and infallible rule, or ground can be giuen, certainly and infallibly to posse, quam know that this spirit, in any man, is a spirit of truth, not Christum of error; of light, not of darknes; of God, not of Sathan, non posse; or not humane; therfore there is no reason why any should build vpon it as certaine.

Secondly, because that they who admit a certainty of it, admit it only in the persons who haue it, not in others spirit most who follow them who haue it; wherupon all who follow vacertaine,

PART. 2. 186. *The priuate Spirit confuted.* CHAP. 7.

the spirit, and doctrine of any other whosoeuer (as the common, both people, and preachers do) follow that which to them is fallible and vncertainte, and so build vpon a ground fallible and vncertainte.

Thirdly, because experience conuinceth that this spirit hath deceaued, & doth daily deceauemany; for whatsoeuer either sense of Scripture, or doctrinē of faith, or certainty of saluation the spirit of one man doth certainly assure him as true, the spirit of another man doth as certainly assure him that the same is false: as for example, the spirit of *Zwinglius*, *Oecolampadius*, *Caluin*, and other *Sacramentaries* assures them, that the sense of *Hoc est corpus meum*, is figuratiue, that the body of Christ is not really, and corporally present in the Sacrement, and that they in this faith are infallibly sure of their saluation: but the spirit of *Luther* assures him, that the sense of the words is literall, that Christs substance is really and corporally present with the substance of bread, and that the *Sacramentaries* are heretiks, and damned who hould the contrary. The like doth the spirit of the *Anabaptists*, *Libertines*, and others assure them of other such places against both *Lutherans*, and *Calvinists*. And the spirit of the *Arians* assures them of the like, against all the former. And all this is wrought by this spirit, all conceauing a certainty in it, & yet all opposit and condemning one another by it. What certainty therfore can there be in any of these spirits, what infallibility more in *Luther* then in *Caluin*, what in *Caluin* more then in *Rotman*, what in *Rotman* more then in *Seruetus*, or what in any one of them more then in any other Sectary? What can any one claime, or challenge for the certainty of his spirit, which the other cannot as infallibly claime, and challenge for the certainty of his? Every one of these assure themselues that their spirit is of God. Every one of them, & all are certaine of their sense of scripture, of their faith, and of their saluation by it, & yet every one defends a contrary faith, invents a contrary sense of scripture, condemns the contrary part of heresy, & is certaine by his spirit of the others damnation; as the other conceave themselues certaine of their owne saluatiō. What certainty

*Properties of a meane of Fayth wanting.* 187 SECT. 4.

tainty therfore can there be amongst so opposit certainties ? Surely none, but to be certaine, that all of these spirits are most vncertaine and fallible , yea wicked, and damnable; & that the state of all who depend of them, is pittifull and miserable.

*That it cannot be meanes of the integrity, and perfection of Faith* SECT. IIII.

**T**HIRDLY, Faith as it is ore and certaine , so it Fayth is en-  
must be entire and Catholike, that is, the doctrine of it tire in all  
munt both in all points be wholy and entirely believed , & points .  
also by all persons be vniversally and Catholikly professed.  
It must be in all, and euery point completely believed, be-  
cause euery point by God reuealed, and by the Church pro-  
posed to vs , is of equall verity , certainty, and necessity of  
belief . Therefore as the keeping of all the Commandmēts  
doth oblige all, and the breaking of any one, is a transgres-  
sion of the Law : so the belieuing of all articles of faith, ei-  
ther actually and expelly, as the learned doe ; or virtually  
and implicite as the vnlearned do (who expelly belieuing  
the principall and most necessary to be expelly knowne, do  
in not doubting or oppugning the rest; virtually belieue al  
the rest, in that they belieue them as the Church doth teach  
them ) doth in like manner oblige all ; and the voluntary  
doubting, or misbelieuing of any one, is an heresy against  
fayth , and doth violate the integrity which should be in  
Fayth : of which the fundamentall reason is , because all ar-  
ticles of fayth are believed for one and the same infallible  
motive and reason , that is , for the reuelation of God  
made knowne by infallible proposition of the Church , of  
which whosoever denies the authority in one point, in-  
fringes the infallibility of the same in all points; for if the re-  
uelation of God, or proposition of Church may faile in one,  
it may faile in all, & so can give no certainty of any Out of  
which followes, that an Heretikes, who obstinately misbe-  
lieues one article reuealed and proposed, is intenſe no leſſe

PART 2. 188 *The priuate spirit confuted. CHAP 7.*

an Infidell, that is , as destitute of any diuine fayth, as is  
Pagan, who believes not any one Christian article at all ;  
because what he believes in any , he believes not vpon a  
right true and solid motiue of beliefe, that is , the revelation  
of God, and proposition by Church, which if he did, he  
would for the same belieue also the rest .

It must likewise be Catholikly and vniversally belie-  
ued, that is, what was by the first faythfull, the Apistles, &  
in all persons others in the first ages believed, must also be by the succee-  
ding faythfull in the next ages likewise believed ; and what  
is in most places, and Countreyes, and hath been by the most  
faythfull in most Countreyes generally believed , the same  
must also by others likewise faythfull in other Countreyes be  
generally believed . By which Catholik beliefe of the same  
doctrine in all, or the most places, persons, and tymes , is  
made one Catholike Church among all persons, in all pla-  
ces, and alt tymes .

But that this Protestant priuate spirit cannot produce  
The priuate any such one, and the same fayth, either entire, and whole  
spirit canot in every point, or Catholicke and generall in all persons,  
cause an en- places, and tymes ; that it cannot incline all persons, in all  
tire & Ca- tymes, and places , to belieue all points of one entire Ca-  
tholik fayth tholike fayth, is proued . First, because it is neither one in  
all persons , neither hath any lincke or combination of any  
vnity, to combine in one all persons , as neither proposing  
to all persons all articles offayth by one & the same motiue,  
nor combining all persons dispersed in tyme, and place, in  
one lincke of one Fayth ; for it is singular, seuerall, priuate,  
and proper in every one, without any subordination, or  
connexion among any, as is apparent by the former insta-  
nces of *Luther*, *Zuinglius*, *Caluin*, *Rotman*, *Osiander*, *Illyricus*,  
*Quintinus*, *Seruetus*, *Blandrata*, and others ; who all, as so  
many ruptures out of one Riuier , hauing broke the bankes  
of Catholicke vnity, did at seuerall tymes, and places, diuide  
themselues into seuerall currents of opposition, and runne al  
a course contrary one to another without meanes , or hope  
of euer meeting , or reuniting againe .

Secondly, because it is a spirit of separation, division,  
and

*Properties of a meane of Fayth wanting.* 189 SECT. 4.

and disunion; in that, whomesoever it posselles, it doth separate them as disoynted members from the vnioun of Gods holy Church, the spouse and body of Christ; and doth diuide, and cut them into seuerall peeces and manmocks of sects, schismes, and heresyes. For as euery one receaues a new part, or portion of this new spirit, he chooses to himselfe a new opinion of doctrine, labours to erect and set vp a new Conuenticle of new belieuers, and makes himselfe the head or follower of a new sect, or heresy; and so all sect-maisters or Heretikes, who in all ages from Christ downewardes, haue separated themselues from his Church and erected a new fayth and Synagogue, haue had their origen and beginning from this spirit, haue made their progresse and proceeding by this spirit, and haue ended themselues and their dolefull and desperate presumption in the obstinacy of this spirit. In all which the scope and marke they aymed at, was thereby to free themselves from all order and subiection, thereby to arrogate to themselues all authority, and dominion; thereby to exercise what liberty they best affected, and to believe and teach what doctrine they most fancied, and best fitted their conceit & humour.

Thirdly, because this spirit is inuisible, insensible, inperceptible, and vnable to be knowne, or vnderstood (as they graunt) by others, or any, saue only they who imagine they are posseised with it. And as it is inuisible and vnowne, so it is composed of an inuisible and vknowne company, meeting in inuisible and vknowne congregations, ministring inuisible and vknowne Sacraments, making an inuisible and vknowne Church, consisting of inuisible and vknowne both Pastors who preached, and people who heard the doctrine of it for many ages togeather, of which they can assigne neither tyme when, nor place where, nor people who were taught by them; can produce no acts, or monuments, no recordes, or registers, either of people who believed, & professed this their faith, or of Princes who did honour and defend it, or of persecutors who did oppose and persecute it, or of any men, women, or children who were baptizied, and liued, or dyed in

PART. 2. 190    The priuate spirit confuted. CHAP. 7.

it. They can nominate no City, or Country, no Priest, or Prelate, no Prince or Potentate, no Confessour or Martyr, who believed, professed, honoured, and defended in paper, or pulpit, by word, or iword, the fayth of this spirit; and why? Because the directour is a spirit inuisible, which compasseleth a Church of persons insensible, who preach a doctrine incredible, and performe actions not memorable. All which is nothing els, but an inuinisible argument of an impossible fiction, inuented in the idle braines of brainefiske spirits to disguise the nouelty of a new, & new deuised Religion. And this is all the integrity or vniuersalitie of Fayth, that this priuate spirit can effect or affoard.

*That it cannot be a meanes of Fayth which is got  
by hearing.    S E C T. V.*

F O V R T L Y, This Faith which is thus one and certaine, thus entire and Catholike, is also ordinarily by one and the same way and meanes, imparted vnto vs, that is, by Hearing: this hearing proceeds from Preaching, & this preaching is derived frō Mission, according to that of S. Paul,  
*Rom. 10.15.* *How shal they believe him whom they haue not heard? how shall they heare without a preacher? how shall they preach except they be sent?* So that faith is by hearing, hearing is by preaching of Pastours, and preaching is by mission from the authority of Superiors. Of which the reason is, because faith is an argumēt or proofe of things that do not appeare, either to our sente, or reason, but are aboue our vnderstanding, and capacity; therefore we cannot attaine to it by euidence of reason, but by credit of authority. To this authority, that we may giue credit, we must conceaue, and heare it; this hearing, that we may be obliged to accept it, must by Church-Pastors be proposed, and preached to vs; and this preaching, that it may the better secure vs of it, must be from lawfull mission by ordinary succession deriued; and so lawfull mission from apostolical authority, infallible preaching or proposition of Pastours, and a pious disposition in vs to heare and believe wha

## *Properties of a meane of Fayth wanting : 191 SECT.5.*

what is thus proposed, are the meanes by which, according  
to S. Paul, true fayth is attained.

But this priuat spirit quite ouerthrowes all this excellēt  
order, and subordination ordayne by Christ Iesus, & pro-  
posed to vs by the holy Ghost. For first, it alone without The priuate  
any disposition of hearing, without any proposition, or hearing &  
preaching of Church Pastours, without any authority of preaching.  
apostolicall mission, and ordination, teaches and directes, in  
particular, euery one, man, woman, or child, which is  
true Scripture, which is true sense of it, and which is true  
doctrine collected out of it, therfore every one thus made  
faithfull by this spirit, stands need neither of disposition to  
heare what is to be believed, nor of preaching to belieue  
what they hearē, nor of mission, and ordination to secure  
them of what is preached; because this spirit supplies the  
effect of all both ordination, proposition, and disposition  
of hearing, therfore all order and discipline, all subordina-  
tion, and subiection, all sacraments, or preaching, are need-  
leſſe, yea fruitleſſe in Gods Church. As this spirit secures  
alone; so without Sacraments it sanctifies alone. As it  
instructs all in faith; so it corrects all in errors against faith.  
**A**nd as it is directed by none, but God; so it is subordinate to  
none, but God alone, obliged to none, obedient to none; it  
is immediate(as they which haue it imagine) from God, &  
it wilbe subiect only to God, it will be directed only by  
God; it alone inspires all what they are to belieue, alone  
works all what they are to do, and alone secures all that  
they cannot faile of their end and saluation; and so alone to  
all is all in all, that is, the beginning, progresse, and end of  
all grace and goodnesse. Thus is the spirit to them, if you  
will credit them.

Secondly, It alone hath warrant, and commission, power,  
and authority, in whomsoeuer it is, whether he be  
yonge or old, simple or wise, vnlearned or learned, secular  
or spirituall, to examine & censure, to give sentence, and  
judgment in any cause or Controuersy, ouer any Pastour,  
or Prelate, vpon any Councill or Church, particular or  
general, present or past, late or auncient. For as *Calvin*,  
and

PART. 2. 192 *The priuate spirit confuted.* CHAP. 7.

and Kemnitius, for example, by the prerogative of this their spirit, tooke vpon them to censure and correct, by their Examine and Antidote, not only the late generall Council of Trent, but also the auncient generall Councils of Nice, Constantinople, Chalcedon, and Ephesus, yea & the whole Church of God, and all Doctours in it for many ages togeather, (as is before shewed;) so every bible-bearing Gholpeller, who hath got but a tast of this spirit, and can but read the Scripture in English, will by the same prerogative of this spirit, assume to himselfe the same authority to examine the same examiners, to censure the same censurers, and to judge the spirit of the former judges, yea to examine, censure, and judge all Pastours, Doctours, Fathers, Councells, and Churches, and to determine which of them haue erred, what sense of Scripture is to be preferred, and what Fayth, and Religion is to be imbraced. All which as these new Protestant Maisters first practised vpon the ancient Fathers; so these their new discipuls haue learned to practise the same vpon them their maisters, and do as well censure them, as they did their Predecessours: and that worthily; for what they taught and practised against their Fathers, is a iust punishment that their children should learne, and practise the same against them.

*That it cannot be a meanes offayth, which requirs  
credible testimonies.* SECT. VI.

Fayth by  
credible te-  
stimonies  
made pro-  
bable.

Eccles. 19. 4.

Cap. 1. sect. 3

Psal. 92. 5.

**F**IIFTLY, this fayth as it is obtained by piouly hearing the infallible preaching of Pastours lawfully ordained and sent; so also it requires, besides diuine reuelation, reasons and motides of credibility, forcible to moue the Vnderstanding to accept, as probable, this doctrine of Fayth, thus by preaching proposed, and by God reuealed: for (as before) *He that giueth credit quickly, is light of hart.* And reasons of credibility (such as are miracles, sanctitie, vniuity, conversions of Nations, and such like, before mentioned) doe make a true fayth more credible, according to that of David: *Thy testimonies are made too credible.*

But

*Properties of a meane of Fayth wanting.* 193 SECT. 7.

But that this priuate spirit cannot give any such credibile teſtimonies, or produce any probable motiue to conuince any one, that it is a true ſpirit of God, or a certaine ſpirite destinate of any meanes of faith, is proued; Because it cannot alledge any consent of people, and nations, nor any authority of miracles, to vſe S. Auguftines words, *nourished by hope, increased by charity, and confirmed by antiquity*, ſuch as confirmed <sup>Ang. lib. cont.</sup> Augustine in his faith it: cannot alledge any vniuity which it epift. Fund. caueth either with the head, Chrift, or with his body, the Church; not any sanctitie which it worketh, by works memorabile for piety, or miraculous for power and vertue; not any consent of vniuerſality, by which it hath beene imbraced in all places, at all times, by all nations, and persons, no not in ancient time, by any persons renowned for holinesſe and learning; not any ſucceſſion of Paſtours, prelates, doctours, or ſaints who haue relied themſelues, <sup>their</sup> faith, & ſaluation vpon it: it cannot produce any one evident, either authority of holy scripture, or any one tradition of apostolicall time, or any one practiſe of auncient Church, or any one decree of generall Councells, or any one testimony of learned Doctours, or any one probable, much leſſe conuincing argument of reaſon, that either all, or any one man muſt, or may ſettle his beliefe in it, interprete the Scripture by it, rely his ſaluation vpon it, deduce all reſolutions of fayth, all queſtions of Controuerties, all doubts of Religion from it, and giue peremptory iudgment and ſentencē of all Paſtours and Prelates, of all Saints and Doctours, of all Churches and Councells, of all doctrine and religion, according to the ſuggeſtion of it, which yet the precise Protestants do both in doctrine profeſſe, and in practiſe performe.

*That it cannot be a meane of fayth, which obliges  
all to believe and accept it.*

SECT. VII.

**S**I X T H L Y, fayth, to whome it is by God revealed, by Church propoſed, and by credible teſtimonyes con-  
B b uinced

PART. 2. 194      *The priuate Spirit confuted. CHAP. 7.*

Fayth obliuinced, obligeth them to accept it, and to giue credit, and geth to hear testimony to it, to be directed and ordered by it, and to sub-  
and accept mit their iudgement in obedience offayth vnto it, according  
the meanes to that of S. Paul, bringing into (a) *Captiuity all vnderstanding*  
of Fayth.      *vnto the obedience of Christ;* and (b) *as children of obedience,* (c) re-  
(1) *2. Cor. 10 ceauing grace for obedience to the fayth.* Whereupon it is sayd,  
(d) *He that doth not believe, shalbe condemned.* Because when it  
(b) *1. Pet. 1.* is sufficiently deliuuered & declared what we are to believe,  
14. and do, they who by negligence do not imbrace and follow,  
(1) *Rom. 1. 5* it, are inexcusable, and to deserue damnation. And as they  
(d) *Marc. 16* who are obliged to attaine to the end, are obliged to vse &  
16. apply the meanes necessary for that end, without which the  
end cannot be attained; so, because we Catholikes for our  
part, do hould a pious disposition to heare that which is au-  
thentically preached, and proposed by Pastours lawfully or-  
dained: And because the Protestants, for their part, do hold  
the motion, and suggestion of the priuate spirit to be a nece-  
sary meanes for the attaining vnto fayth; it followes that as  
the one is bound to giue audience, and obedience to al prea-  
ching of Pastours lawfully sent, and proposition of Church  
defining what is to be believed and practised; so the other is  
bound to heare and obey euery motion, and suggestion of  
this their priuate spirit speaking in them, and inspiring them  
what to do, and belieue.

The priuate spirit canot oblige to accept it.

But that this spirit cannot vnder any precept naturall, or diuine, oblige any one, much lesse all men to accept credit, and rely vpon it, and to make it their rule, and foun-  
dation; their judge, and vmpier, the assurer and securer of  
their scripture-sense, their fayth, their religion, and their  
saluariō; as it is of it selfe more evident; so by these reasons  
it is confirmed.

First, because as it is often before touched, no man hath  
any certainte meanes, or ground, wheron to build a certainte  
resolution of the certainty, either of this spirit, or of euery  
motion of it, that it is of God, not of nature, or Sathan. 2.  
Because no such precept is intimated in any Scripture, Tra-  
dition, Council, or Church-command. 3. Because it would  
follow, that men should be obliged to believe and follow  
spirit.

*Properties of a meane of Fayth wanting.* 195 SECT. 7.

spirits contrary, and motions of them contrary, and so senses of Scripture contrary, Fayths and Religions contrary, and opinions of saluation contrary: for as *Lutber* had one spirit, and one motion of it; *Calum* another spirit, and a contrary motion of it; *Osiander* a third spirit, and an opposit motion of it: & so n. like manner *Swenkfeldus*, *Rotman*, *Seruetus*, *Quintinus*, *David-george*, *Moore*, *Hacket*, and an hundred more Seetaryes, had every one of them distin&t spirits, and contrary motions of them in the sense of Scripture which they expounded, in the articles of their fayth which they believed, and in the certainty of their saluation vpon which they presumed; so euery one being obliged to believe and follow their owne spirit, & the motion of it, in the Scripture-sense, fayth and saluation; diuers should be obliged to believe, and follow contrary spirits, and contrary motions of contrary spirits, and so contrary senses of Scripture, contrary faithes and religions, and contrary certainty of saluation, which is as absurd, as in religion absurd may be. Also, because as the wind blowes, so the spirit moues, sometymes one way, sometymes another, sometymes to this thing, sometymes to the contrary, suggesting now one meaning of Scripture, now another, now one Fayth, then another, and sometymes doubts of all Faith, and suggests no fayth at all, & often dispaires of all grace, and leaues no hope of assurance of any saluation at all: It would likewise follow that men should be obliged sometimes to believe no fayth at all, sometymes to dispaire of all grace, goodnes, and saluation, and sometymes to haue as deep a conceit of their damnation, as other tymes they haue of their saluation. Whereby still following a wauering spirit, and tottering motions of it, they should wauer and totter betwenee vncertaintyes, and contrarietyes, and remaine alwayes vncertaine in themselves, and contrary to others, and so be like Cloudes without water, carried with every ayre, like waues of the Sea tossed with every wind, foaming out their owne confusion, like wandering stars, to whome a storme of darkenesse is reserved for euer. And thus much of reasons drawne from the nature, and properties of Fayth, which may suffice to conuince, that this priuate

**PART 2. 196    The private spirit confuted. CHAP. 7.**

spirit, and the motion of it, are so farre from being any necessary meanes of Fayth, and Religion, that they cannot so much as consist with any; but are opposite to all true Fayth and Religion. .

**THE**



THE  
PRIVATE SPIRITS  
AVTHORITY

To judge of Fayth; confuted by circular absurdities which follow thereupon, in the groundes of their Fayth.

C H A P. VIII.

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*Of the nature of a Circle, and the differences of  
Circles. S E C T. I.*

**N**O T H I N G doth make more plaine, to a plaine ynderstanding, the absurdity of this priuate spirit, then the absurdities which doe follow vpon it, against both faith, & reason. These absurdities are of two sortes. The one Circular, involving an absurd manner of proofe, & proceeding by way of a Circle, condemned by all principles of Philofophy, and Diuinity. The other Doctrinall (as we may tearme them) inferring a doctrine absurd, and dissonant from all principles of Fayth, piety, and reason. In this Chapter we will shew the Circular absurdities, in the next the Doctrinall which doe follow vpon this priuate spirit, and the Protestants doctrine taught by it.

For the Circular absurdities we may note. 1. Of a circle,

PART. 2. 198    The priuate spirit confuted. CHAP. 8.

what a Circle, and a Circular prooфе is. 2. The difference  
What a Cir- betweene a circular prooфе lawfull, & vnlawfull: &c 3. ther-  
cle is.

Arist. lib. 1. by judge, and make an estimate of the Catholike and Pro-  
posteriorum testant mutuall obiection, the one against the other in this  
resolut. cap. 3. kind. First therefore Aristotle, in his denitiones hauing

Arist. lib. 1. proued that in every demonstration we must come to some  
principles or propositions imediately knowne of themselves,  
contrariwise affirming that there may be demonstrations of  
every thing, euē of the first principles or propositions, which  
by a circular demonstration ( say they ), may be demonstra-  
ted by the conclusion, as the conclusion is demonstrated by  
the premises; admitting thereby a Circular demonstration of  
the conclusion by the premis. s, and of the premises againe  
by the conclusion. This latter errore of Circular prooфе he  
confutes by three reasons. 1. Because it would be *petitio prin-*

*priorum resol. cipij*, or the begging of the quetion, which, as before in  
cap. 5. & 18. his former booke of Resolution, he resolued, was when

the medium, or proposition prouing any thing, is either  
the same which is to be proued, or more obscure, or as ob-  
scure, or knowne after the thing to be proued. All which  
inconueniences this Circular manner of probation doth in-  
ferre, making the probation either the same, or equally,  
or more obscure then the thing to be proued. 2. Because it  
would follow, that *idem* shuld be *prius & posteriorius, notius &*  
*ignotius respectu eiusdem*, knowne & vnyknowne, first knowne  
and after knowne in respect of the same. As when the pre-  
mises do demonstrate the conclusion they must be first and  
better knowne then the Conclusion. And againe, when the  
conclusion doth demonstrate the premises it shoulde be first  
and better knowne then the premises, & so the same con-  
clusion shalbe *prius & notius*, as demonstrating the premises,  
and *posteriorius & ignotius*, as demonstrated and proued by the  
premises, both being vnderstoold of the same premises. 3.  
Because this Circular prooфе, is to proue the same to be the  
same, because it is the same; as the conclusion to be true, if

By circular absurdities following &c. 199 SECT.

it be true, or because it is true. As ( saith Aristotle ) *Si A est, B est; si B est, A est; ergo, si A est, A est.* In which as *A* is proued to be *A*, because it is *A*; so the conclusion is proued to be true, because it is true. Whereupon Aristotle concludes, that euery Circular proofe and demonstration which is *regressus ab eodem ad omnino idem*, that is, when we returne fro one thing to the same thing againe, and from one prooef to the same prooef againe, is vnitious and vnlawfull in Logicke. And thus much of the nature of a Circle.

Secondly, for the difference betwene a proper Circle, which is bad, and an improper which is good and lawfull. We may note also, that euery kind of Circular and reciprocall prooef is not vnlawfull; for some is reciprocall betwene the cause and the effect, as betwene *rationale* and *risibile*, lawfull. betwene the Sunne & the Day. And thus may be proued the effect by the cause *a priori*, as *Est risibile quia est rationale: est dies quia Sol lucet*; or on the contrary, the cause by the effect *a posteriori*, as *Est rationale quia est risibile: or Sol lucet quia est dies*. Other prooefes are reciprocall betwene two causes of diuers kindes, as betwene the efficient cause and the finall, in which sense we proue Phisicke to be good because, as the efficient cause, it causeth and worketh health; and health to be good, because as the finall cause, or end it moueth to take Phisicke. Or betwene the efficient and materiall cause, as when we proue the entrance of the wind to be the cause, that is efficient of opening the window, and the opening of the window to be the cause that is materiall of the entrance of the wind. Or when we proue the abundance of raine by the abundance of vapours, as by the materiall cause; and the abundance of vapours, by the abundance of raine, as by the effect. All which kind of reciprocall or Circular prooef, of the cause by the effect, and the effect by the cause, or of one cause by another, is good and allowed in Logicke, as being improperly a Circle. Only that which is disallowed, and by Aristotle, & all condemned, is that proper manner of Circle, which is, 1. when in the same kind of cause one thing is proued by another, and this againe by the former, which is either

idem

PART. 2. 200    The priuate spirit confuted. CHAP. 8.

*idem per idem, or ignorum per ignorius.* 2. When this reciprocall prooofe is made by one and the same cause, in one and the same manner of prooofe. 3. When to one, and the selfe same person this one thing is thus proued by another, and this againe by the former, the one mutually prouing the other: as when the premises demonstrate the conclusion, and the conclusion againe the premises, both being otherwise unknowne. As when the maister proues the seruant to be innocent, and the seruant the maister, both being before suspected as guilty. In which the same thing is *notius & ignotius, prius & posterius*, that is, more knowne and lesse knowne, first knowne and after knowne, both in one and the same respect, and in respect of one and the same person, and to a thing unknowne is proued by another more unknowne, whch is that vnlawfull *Circle or Circular* manner of demonstration disallowed and condemned by Aristotle. By which is manifest what a *Circular* prooofe is, and of *Circular* manners of prooofes, which is improper & lawfull, and which proper and vnlawfull.

Thirdly, Both Catholicks and Protestantes, do mutually accuse one another of this vicious and *Circular* arguing, and manner of prooofe. The Protestantes accuse the Catholicks because they proue the authority of the scripture by the authority of the Church, and the authority of the Church by the authority of scripture. For aske a Catholick how he knowes the Scripture to be infallible and true, he will answer, because the Church tells him it is so: aske him how he proues the Church to be infallible and true, he wil answer because the scripture sayes it is so; and so he proues the Scripture by the Church, and the Church by the Scripture. The Catholicks accuse the Protestants because they proue the scripture by the spirit, and the spirit by the scripture: for aske a Protestant how he knowes the scripture to be true, and the tru-sense of it, he answers because the spirit so tells and assures him: aske him how he knowes the spirit that it is of God, and speakes truth, he answers because the scripture tells and assures him so; and so he knowes the Scripture by the spirit, and the spirit by the Scripture.

The

The Catholikes cleared from the obiected Circle, a-  
gainst their doctrine. SECT. II.

THE question therefore is, whether the Catholiks be-  
tweene Scripture and Church, or the Protestants be-  
tweene the Scripture and the Spirit, and otherwise, do fall  
into this kind of vicious argumentation, and prooфе, in mā-  
ner of a Circle. And that the Catholikes are free from this proofe of  
fault, and do make their prooфе to feuerall sortes of persons scripture by  
in feuerall kinds of causes, & by a partiall manner of prooфе, the Church,  
and thereby do still proue one thing vnyknowne by another and of  
more knowne to those persons, is first to be proued.

For which we may note, that the Catholikes require  
to Fayth (for so much as is for our purpose) two thinges. What is re-  
First, a preparation, to prepare vs to accept the thinges belie- quired to  
ued as credible, and in prudence worthy to be believed, Fayth.  
which is wrought by credible testimonyes, such as are mi-  
racles, consent, sanctity, antiquity, and the rest before me-  
tioned, by which our vnderstanding is euidently conuinced  
to judge and accept of the Christian Religion, as more wor-  
thy of credit then any other. Secondly, they require a firme  
assent or belief to the articles of fayth, proposed as true, and  
of intallible verity, which is wrought by the habit of fayth,  
and dependes vpon the diuine reuelation of God, declaring  
in Scripture, or Tradition, and proposing by holy Church,  
what, and why we are to believe: vpon which reuelation  
thus proposed, we settle our last resolution offayth, and the  
certainty of it, as vpon the former credible motiues, or hu-  
mane fayth we settled our preparation, or acceptation of  
fayth, and the credibility of it. Now, if we compare or ap-  
ply these togeather, it will euidently appeare, that in nei-  
ther is committed any Circle, because the former, that is,  
the acceptation depends vpon credible motiues which are  
as the Samaritan womans word, making it seeme probable  
that Christ was the Messias; and the later, that is the assent  
to Fayth, depends vpon diuine reuelation, which is as our

Sauours

PART. 2. 202     *The priuate Spirit confuted. CHAP.8.*

Sauours word revealing to them, that he is the true *Messias*, and so both haue severall grounds and principles on which they depend; the one credible testimonies, the other diuine reuelation: wherby comparing them togeather, no appearance of any circular prooef can be found betweene them.

For the actuall assent and beliefe it selfe, whereby we infallibly belieue the mysteries revealed, though we believe the verity of Scripture reuelations by the authority of Church proposition, and Church proposition for the authority of Scripture reuelation, whereby Scripture reuelation doth giue vs testimony of Church proposition, and againe Church proposition of Scripture reuelation; Yet that this reciprocall testimony and prooef, is not any proper and vitiuous Circle, is proued. First, because it is *in diuerso genere causa*, in diuers kinds of causes (which before out of Aristotle is admitted for good and lawfull:) for the testimonyes of

**The mutual  
prooef of  
the scripture  
& Church.**

& Church. Scripture reuelation to the infallibility of Church proposition is *causal* as a cause, and that formall, why we believe and assent to Church proposition. But Church proposition is only *conditionall*, as *conditio sine qua non*, to know Scripture reuelation; and so they are reciprocall in a different manner of prooef, the one, that is Scripture, *a priori*, as including diuine reuelation; the other, that is Church, *a posteriori*, required only as a condition. The former, as a formall precedent cause; the latter, as a subsequent annexed condition.

Both of them not much vnlike to our Sauours testimony of *S. John Baptist*, and to *S. Johns* testimony of our Sauour: the one as of God and infallible, the other as of an holy man, & credible: or to the testimony of our B. Sauour, & the woman to the *Samaritans*: the one as giuing certainty, the other as proposing credibility of his being the *Messias*: Or to the former example of *rationale* and *risibile*, of the Sun-shine and the Day, of the Vapours and Raine, of the opening the Window and the entring of the Wind. All which reciprocally proue one another, as the cause and the effect, or as severall causes. And all which doe much resemble the testimony of Scripture to the Church, and of the Church to the Scripture, which is likewise in a severall kind of causality, and

1. In a di-  
uerse kind  
of cause.

*By circular absurdities following &c.* 203 SECT. 2.

and a different manner of probation.

Secondly, because this reciprocall prooфе is not *ad omnino idem*, as Aristotle requires to a proper Circle, that is, the 2. Is partial one is not the totall and sole cause of knowing the other, and not For Church proposition is not knowne only by Scripture wholy, and reuelation, and no other way; but also by other proofes, solely of the signes, and credible testimonies, conuincing that Church authority is necessary and infallible to distinguishe true sense of Scripture from false, and to end Controversies about Scripture. And therefore as Aristotle admits, that though the premises haue proued the conclusion, yet the conclusion may againe proue the premises, & that *in eodem genere causa*, so that the conclusion be proued by another *medium* then by the premises. So, though the Scripture reuelation proue Church proposition, yet Church proposition may againe reciprocally proue Scripture reuelation, so it be knowne by another meanes (as we see it is) then only by Scripture reuelation; for this, according to Aristotle, is only an improper Circle, and not a bad, and vnlawfull Circle.

Thirdly, because this reciprocall prooфе is not to one & the same person who is ignorant or doubtful of both: but to diuers persons, and such as suppose the one. For to a Catholike who admits, as believed, Church propoſitio, we proue by it Scripture-sense, or reuelation, and so an vndeſtoodne thing to him, by another thing supposed and knowne to him: but to a Protestant who admits, as by him believed, Scripture reuelation, we proue by it Church proposition, & so to him a thing vndeſtoodne by another more knowne. But to a Pagan who admits neither Scripture reuelation, nor Church proposition, we proue neither of them one by another, but both the one and the other by other probable motiues and credible testimonies, more agreeable to his natural capacity, and by them persuade him, first to accept as credible, Church proposition, and by it Scripture reuelation: by which Scripture and Church, or scripture expounded by Church, we persuade him to assent, and believe the articles reuealed. In all which we proue *ignotum per notius*, the vndeſtoodne by the more knowne to him, and so preparing him

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to giue credit to one, do by that induce him to believe the other . By which meanes , we still proceed from a thing knowne, to an vnknowne to that person , and so auoyd the Circle, and beging of the question, into which the Protestants runne, and there sticke fast . In which, note the difference betweene them and vs , for they proue reciprocally and circularly the Scripture by the spirit, and the spirit againe by scripture in the same kind of proofe, to wit formal- ly, as shalbe shewed : We proue scripture by Church, and Church by scripture , in diuers kindes of caule ; no wit , the one *causall*, and the other *conditionall*, as is shewed . 2. They proue the one by the other, no otherwise knowne then by the other, as the scripture by the spirit , which spirit is only, and by no other meanes, knowne then by scripture , and *e contra*, as shalbe shewed : But we haue more means to know the Church then by scripture, as is shewed . 3. They proue one by the other to the same person, to wit the Protestant, doubtfull of both : we to diuers persons who suppose & be- lieue the one, & so (*ad hominem*) by that we proue the other. All which as it is true as presently shalbe shewed, so it shewes an apparent difference between the Protestant circular ma- nner of proofe of scripture by spirit, and of spirit by scripture; and of our Catholike improper Circle, and lawfull manner of proofe of scripture by Church, and of Church by scrip- ture . And thus much to cleare the imputation layd vpon Catholikes for their circular manner of proceeding in their proofe of scripture by the Church, and of Church by scrip- ture .

*The Protestants diuers manners of Circles .*

*S E C T . III.*

*S V B D I V . . The Circle betweene the Scripture ,  
and the Spirit .*

**I**T remaynes to shew, that the Protestants doe severall wayes fall into this vnlawfull Circular manner of proba-  
tion,

*By circular absurdities following &c.* 205 SECT. 3.

tion, for which we may note, how the Protestants for their doctrine of fayth, iustification, and saluation, do make this The Protagradation & concatenation of one point with another. The st̄ts diuers first ground of all, they make Gods free and irrespectiue election, or predestination of some to his grace and saluation, & his like reiection & condemnation of others to damnation. Their gradation and 2. To these elect, and only to them, God giues true fayth, conexyon of and certaine assurance of their saluation. 3. To these faythfull, & only to them, he giues the infallible assistance of this saluation. his private spirit. 4. To this spirit, and only to it, he giues the true and certaine vnderstanding of the holy Scripture, & the sense of it. So that 1. Election, 2. Fayth, 3. The spirit, 4. Vnderstanding of Scripture, is as a chaine of many linkes, whereof all are so connected, every one with another, as he that hath one, hath all; and he that wantes one, wantes all. For (say they) the vnderstanding of scripture is giuen only to them, and to all them who haue the spirit; the spirit is giuen only to them, and to all them who haue fayth; Fayth is giuen only to them, and to all them, who are elect; and so all, and only the elect, are faithfull; all, and only the faithfull, haue the spirit; all, and only they that haue the spirit, vnderstand Scripture. And so à primo ad ultimum, all, & oly the elect, must haue true fayth, spirit, and vnderstanding of Scripture. In which, election is the mother and foundation; the vnderstanding of Scripture, the fruit & top of al their perfection. This is the connexion of their doctrine concerning their faith and saluation. Now as cōcerning the knowledge & infallible assurance of all these, which (according to their groundes) every one of them must haue of himselfe, to wit, that he is elect, faithfull, and hath the true spirit of God, & the right vnderstanding of scripture: As concerning (I say) the assurance of all these, and the meanes of this assurance, whereupon depends their saluation; if any shall demand of them, whereupon they ground this their certainty, and assurance of all these, that is, their election, fayth, spirit, & scripture-sense (which are inseparabile, and infallibly according to them, ensuing one vpon another) it will appeare by their answere, that they haue no groundes at all; but that

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they runne in a round, and Circle, rowling and wheeling from one ground or principle to another, and from that to the former backe againe, without any firme or fetled ground and resolution whereon to stay themselues, and their fayth; whereupon they skip forward and backward, from one to another, that is, from the scripture to the spirit, and from the spirit to the scripture againe; from the spirit to fayth, & from fayth to the spirit againe; from fayth to election, and from election to fayth againe; and so from election to scripture againe, and from scripture to election backe againe. For aske a Protestant, how, and by what meanes he vnderstands the Scripture? He answers; by the spirit. And aske him, how, and by what meanes he knowes that he hath the true spirit? He answers by Scripture. And so knowes the scripture by the spirit, and the spirit by scripture. Againe, aske him how, and by what meanes he is assured of his fayth? He answers by his spirit, and scripture: but how is he sure of his spirit and scripture? by his fayth backe againe. Further, aske him how, and by what meanes he is allured of his election? He answers by his fayth, his spirit, or the scripture, and yet his election is the ground of his fayth, spirit, and vnderstanding of scripture. So that, 1. The scripture proues the spirit, and the spirit the scripture. 2. The spirit proues his fayth, and his fayth the spirit. 3. His fayth proues his election, and his election is the ground of his fayth, & with it, of his spirit, and knowledge of scripture also. So that as many linckes as are in their chaine, so many Circles and circular proofes are made by them, and all in vain, and to no purpose at all, as shall be shewed.

And first of their first circular proofe, betweene the scripture and the spirit, it shalbe plainlye proued, that they fall directly and headlong into *Aristotles* proper, and so much condemned Circle, prouing the scripture by the spirit, and the spirit by the scripture againe, in one and the same kind of cause, to one and the same person, and by one sole and whole manner of proofe. In all which we haue before cleared our selues, and our doctrine from the objected Circle against vs. For which we may obserue two principles of Protestant

The first  
Protestant  
Circle, be-  
tweene the  
scripture, &  
spirit.

*By circular absurdities following &c.* 207 SECT. 3.

Protestant doctrine: the one, that the scripture only is the rule and meanes to come to the knowledge of the certainty of all things to be believed; wherupon they reiect all Tradition & vnwritten word of God, and rely only vpon the written word for the sole and complete rule offayth. The other, that this written word is to be interpreted, and vnderstood only by the spirit of the Lord, which, as it is particuler and priuate in every man, so every man must be directed by his priuate spirit in the vnderstanding and interpreting of the scripture, and in the collecting out of it what he is to belieue; wherupon they reiect all authority of Church, Councells, or Fathers, and make only the priuate spirit the Rule and Judge of interpreting scripture, as in the first part is at large proued.

Which being supposed, it will evidently appeare, how the Protestants runne this *Circle*, betweene this priuate spirit, and scripture. For aske a Protestant, how he knowes infallibly, which is scripture, and which is true sense of it? He answers, by the internal testimony of the priuate spirit assuring him it is so. Aske him, how he infallibly knowes this his internall testimony of his spirit, is the testimony of the holy Ghost? He answers, by the scripture assuring him it is so; *for my sheep heare my voice*. Aske him againe, how he knowes infallibly this is scripture, and this the true meaning of this scripture? He runnes backe to the testimony of his spirit. And againe, how he knowes that this his testimony of his spirit is the spirit of God? He returns to the scripture againe. Thus he wheeles in a round betweene scripture and spirit, prouing the scripture by the spirit, and the spirit by the scripture; an vnknowne spirit by an unknowne scripture, and an unknowne scripture by an unknowne spirit, one unknowne, by another as unknowne. And if Aristotle did hould it an absurd demonstration & proof to proue the Conclusion by the premisses, and the premisses againe by the conclusion in the same manner of proofe, Which was, as he reasons, as much as to proue *A* by *B*, and againe *B* by *A*. which is either *idem per seipsum*, or *ignorunt per equum notum*; And if S. Augustine did count it absurd for the

*Ioan. 10.27.*

Manichees

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B  
Manichees to proue their Fundamental Epistle to be Canoni-  
call, because *Manes* held it to be so, and *Manes* to be a Pro-  
phet or Apostle, because his Fundamētall Epistle did affirme  
him to beso, wherein he himselfe gaue testimony to his E-  
pistle, and his Epistle to him; as the maister giues to the ser-  
uant, and the seruant to the maister, when both are in que-  
stion; And if it were absurd for any to belieue *Simon Magus*  
and *Selena*, or *Hellena*, or *Montanus* and his *Priscilla* and *Ma-  
ximilla* Prophetesses, or *Mahomet* and his *Sergius* the Arian to  
be true Prophets, because one did affirme and proue the o-  
ther his companion to be a Prophet, both being suspected  
and vndeughte, and both wanting other kind of prooфе,  
then mutuall and Circular affection one of another: Then  
in like manner, it is as great absurdity and folly for one to  
believe the scripture and sense of it, because the priuate spi-  
rit affirmes it to be the true sense; and againe the priuate spi-  
rit to be the true spirit of God, because the Scripture inter-  
preted by that priuate spirit, affirms it to be so. In which  
manner of prooфе, all the conditions do concurre, which  
*Aristotle* requires to a proper and vnlawfull Circle, or circular  
demonstration. For 1. They proue circularly and recipro-  
cally one another, as the spirit proues the scripture, and the  
scripture againe the spirit, in which is *regressus ab eodem ad i-  
dem*. 2. They proue circularly one another *in eodem genere  
causa*, for the spirit is the formall cause, why they believe  
the sense of the scripture, and that sense of scripture is the  
formall cause, why they believe that to be the spirit of God.  
3. They proue one another totally and wholy, that is, the  
sole and whole reason why they believe that is the sense  
of scripture, is the spirit; and the sole & whole reason why  
they believe this is the spirit, is that sense of Scripture fra-  
med by that spirit. 4. They proue one another not only cir-  
cularly, wholy, and in the same manner of causes, but also  
to one and the same person. For as this spirit can assure only  
him who hath it, not another, that this is true sense of scrip-  
ture, and this true sense of scripture can assure only him, not  
another, that this is the true spirit (for according to their do-  
ctrine no man can be assured of anothers spirit, that it is of  
God,

*By circular absurdities following &c.* 209 SECT. 3.

God, but only himselfe who hath it;) so doth this priuate spirit, and this scripture both assure one person, to wit, him that hath it, and that circularly, that this spirit is of God, & that this scripture is truly vnderstood by this spirit, which is most proper to that Circle, condemned by Aristotle for vnlawfull. And thus much of the first proofe.

Secondly, the same absurdities which Aristotle infers vpon a circular demonstration betweene the premises and conclusion do follow vpon this Circle betweene the scripture and the spirit. For, 1. The same thing doth proue it selfe. For if by A, I proue B, and againe by B, I proue A, then I proue A by A: or if I proue the conclusion by the premises, and the premises againe by the conclusion, then I proue the conclusion by it selfe; as Aristotle reasons. So, if I proue the spirit by the scripture, and the scripture againe by the spirit, then I proue the spirit by the spirit it selfe: for the spirit which proues that the scripture is true, by the same scripture proues that it selfe is the true spirit; therefore the same is proued by the same. 2. The same thing is *prius notum* & *posterioris notum* in respect of the same thing. For as the conclusion is knowne after the premises, as it is proued by them, and therefore the premises as it proues them; so the spirit is knowne after the scripture as it is proued by scripture to be the spirit, and knowne also before the same scripture as it proues it to be scripture; and so it is *posteriorius* & *prius cognitum* respectu eiusdem, first knowne and after knowne in respect of the same. 3. The same thing vnyknowne is proued by another vnyknowne. For as, when *Simon Magus* vnyknowne to be a Prophet, is proued to be a Prophet by his *Selena* as vnyknowne: Or when *Montanus* is so proued by his *Maximilla*: Or *Manes* by his Epistle, and *Mahomet* by his *Sergius*, the one vnyknowne Prophet is proued by another vnyknowne: So when this scripture and sense of it is knowne by a spirit as vnyknowne & doubtfull, as is the scripture and sense it selfe, then one vnyknowne is proued by another as vnyknowne; which is against all manner of lawfull prooфе, where one *ignotum* vnyknowne, must be proued by another *notius* more knowne. Whereupon follow these absurdities. 1. That the

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spirit doth proue it selfe. 2. That it doth proue *ignotum per ignotum*, that is, the vñknowne sense of scripture by the spirit vñknowne. 3. That this spirit is *prius & posterius notum* in respect of the same scripture. By which absurdities as Aristotle did disproue the Philosophers circular demonstration of the conclusion by the premises, and of the premises againe by the conclusion ; so we disproue the Protestants circular prooofe of the spirit by the scripture, and of the scripture by the spirit. And as S. Augustine did reiect the Manichees prooofe, who by *Manes* did proue their Fundamental Epistle, and by their Epistle *Manes* : And as the Fathers rejected the *Montanists* prooofe, who by *Montanus* proued *Maximilla* to be a Prophetesse, and by *Maximilla Montanus* to be Jan Apostle : So do we reiect the Protestants prooofe, who by the Scripture will proue their spirit to be of God, and by the spirit the sense of scripture to be true. And as a Judge should be partiall and vnwise who shoulde admit the Maister to cleare the seruant, and the seruant to cleare the maister, when both are accused as guilty of the same crime ; so shoulde we be partiall and vnwise, if we shoulde admit their spirit to proue their sense of scripture, and their true sense of scripture to proue their spirit, when both are in the same Circle, and both vñknowne and doubtfull. By which we see that Protestants walke in a circle, and performe that which David

*Psal. 11. In* sayth, *The wicked walke in a Circle*. And that which S. Augustine in *circuito impij ambulat sine* out of the 139. *Psal. sayth: VVhat is this circuit?* To go round *Ang in Psal. not to stand, to go in a round of errour*, where they trauell without 139. quis end; for they, who go on forward, begin in one place, and end in an-*est circuitus other*; but he who goes in a round never ends. This is the labour of corum? ut the wicked, as is shewed in another Psalme; *The wicked walke in circumante a round*. Thus S. Augustine, and that truly; for they haue & non stet: neither beginning from which to deriuie, nor end wheron in gyrum e- to rest themselves and their groundes of doctrine, but *caput unti erroris, circuitus, the head, the ground, and foundation of their doctrine fine fine*. consists in a Circle, in which they still wheele in a round. Qui enim out of which they can never vnewind themselves, and by in longū it, which aliunde incipit, alicubi finit. Qui in gyrum it, numquam finit. Ipse est labor impiorum, quē demonstrat in alio Psalmo evidenter: *In circuitu impij abulant,*

*By circular absurdities following &c.* 211 SECT. 3;

which they can neuer proue any thing to be true, as *Aristotle* sayth. And thus much of the first kind of Circle made by the Protestants betwene the spirit and the scripture: let vs proceed to the second, betwene the spirit and sayth.

S V B D I V . 2 . *The Circle betwene the Spirit and Fayth.*

**S E C O N D L Y**, that they commit another the like Circle betwene their spirit and sayth, is likewise produced, if first we consider and compare two of their pointes of doctrine generally receaued. The one, that they are iustified only by sayth, and that vpon it doth depend their spirit, by which they interprete scripture; so that sayth is the root and origin of the spirit, and presupposed to it. The other, that the scripture interpreted by the spirit of God, or the spirit of God interpreting scripture is the only & whole meanes to attaine to sayth; and so is the ground and meanes of sayth, and therefore presupposed to faith. Which supposed: aske a Protestant how, and by what meanes he assures himselfe that he hath true and certaine sayth? He answers, by his spirit interpreting the scripture, or by the scripture interpreted by his spirit, which is all one, for so they answere: but I reply, that that cannot be, because his sayth, and the knowledge of it, as the mother and origin of his spirit which interprets scripture, is, according to the former principles, precedent and presupposed before the spirit and the knowledge of it; therefore the spirit cannot be a ground & meanes of sayth, which is precedent and presupposed as the cause of this spirit. Againe, aske him how, and by what meanes he assures himselfe that his spirit thus interpreting scripture is the true spirit of God? He answers, by his faith: but I reply that cannot be, because the scripture interpreted by this spirit, or this spirit interpreting scripture, is, according to the latter principle, the sole and whole meanes of sayth; therefore it cannot be knowne by sayth, sith it is the meanes of sayth, & presupposed to it. Either therefore must

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their principles be false, that *a man is iustified by Fayth*, which is the origin of the spirit, and that the scripture is the sole meanes of Fayth, or els if they stand to this their doctrine, this Circle and absurdity must follow, that fayth is first presupposed, and knowne before the spirit, as the cause of it, & the spirit is likewise first presupposed and knowne before faith, as the meanes to it, and so fayth is before the spirit, and the spirit before fayth; and fayth is knowne before the spirit, and the spirit knowne before fayth. And so both fayth and spirit are *prius & posterius*, ech of them, both first and last knowne in respect of the other, which is to incurre the former Circle, and also the absurdities by which *Aristotle* confutes it.

S V B D I V . 3. *The Circle betweene Election, & Understanding of Scripture.*

**T**HIRDLY, that a third Circle is committed (to omit a fourth betweene Election and Fayth, of which the same may be inferred as was betweene faith and the spirit) betweene the first and last lincke of this chaine, that is, betweene *Election*, and the certainty of it, and the *Scripture*, and the vnderstanding of it, shal out of two other principles compared appeare. The first, that only the elect and predestinate are endewed with fayth, and all the reprobate excluded from it. Wherupon also followes that only the elect haue the true spirit of God and right vnderstanding of scripture, which according to them are the effects and fruit of fayth, and that election is the ground of all fayth, spirit and vnderstanding of scripture. The second, that they haue certainty by fayth of their election, and that by the word of God, which doth assure and secure them that they are predestinate; so the word of the Lord is the meanes of their knowledge, and certainty of their election. Out of which two positions, I reason thus: *Election* is the ground of fayth, of the spirit, and of the vnderstanding of scripture, according to the former principle, because only the Elect haue fayth

fayth, the spirit, and true sense of Scripture; therefore it is presupposed as knowne before fayth, the spirit, and sense of scripture, and is the ground of them all, which once supposed, the rest do necessarily follow vpon it; and fayling, the rest must also faile with it. On the contrary, scripture, and the true vnderstanding of it, is their meanes and only meanes to know the spirit, fayth, and election, according to the latter principle; because all their fayth and assurance both of fayth and election is grounded vpon scripture, therfore true vnderstanding of scripture must be precedent and presupposed as foreknowne before the knowledge and assurance of *Election*, which is to be knowne only by scripture, as the only meanes to know it. Now, according to these principles, aske a Protestant, how he knowes his election? He must, and doth answe, by scripture, which is his only meanes to secure him of his fayth and election; therefore the true meaning of scripture must be first knowne before either spirit, fayth, or election can be knowne and assured, because it is the only meanes to know them, and the last resolution whereon to settle them. On the contrary, aske him how, he comes to know, and be certaine of his true vnderstanding of scripture? He must returne backe againe, & doth answe, by the spirit, which assures him which is scripture and true sense of it. Aske further, how he is certaine of his hauing the true spirit? He answers by fayth, by which he belieues, that he hath the true spirit. Aske yet lastly, how he knowes, and is certaine of his fayth? He answers, because he is elect and chosen, and therefore must needes haue faith: Heere then is *Election*, which was before the thing in question, now made the last ground of resolution, vpon which all the rest, as fayth, spirit, and scripture, are to be grounded, & by which they are resolved & knowne, as before scripture was made the first meanes, and last resolution vpon which spirit, faith, and election are grounded, and by which they are knowne. Hence then appeares the Circle betweene election and scripture; whether shalbe first knowne, and beas the meanes to know the other. Shall *Election*? That cannot be, because it must be knowne by

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fayth; fayth by the spirit; and the spirit by scripture; then scripture shold be first knowne. Shall scripture be first knowne? That it cannot be, because the vnderstanding of scripture depends vpon the spirit, the spirit vpon fayth, and fayth vpon election; therfore election must be first known. Scripture therefore must be first knowne, as the meanes to know the spirit, fayth, and election; and election must be first knowne as the ground of all fayth, spirit, and scripture. Scripture therefore must proue election, as the meanes to know it; and election must proue scripture, as the ground of the true vnderstanding of it; as the premisses must proue the conclusion, and the conclusion the premisses; as *Maximilla* did proue *Montanus*, & *Montanus Maximilla* to be Prophets; as *Manes* did proue his fundamentall Epistle to be Apostolicall, and the Epistle him to be an Apostle. Scripture therefore must be first knowne before election, and election must be first knowne before scripture, both first knowne, and both meanes to know first ech other. If both be first, which shalbe last? If both go before, which shall follow after? Let any Protestat by his spirit vnfold this ridle, solue the argument, & so leaue leape out of the Circle. And thus much of the third Circle, and circular manner of proceeding betweene election and scripture.

S V B D I V . 4 . *The Circle betweene the Spirit of euery man, and a generall Councell.*

*Caluin 1.*  
*Ioh. 4.*  
Multi falsi  
Doctores  
titulum spi-  
ritus men-  
tiuntur.  
Insurgunt  
phanatici  
homines  
quite teme-  
re factant  
spiritu Dei  
predicatos  
esse.

F O V R T H L Y, one Circle more, which I obserued out of *Caluin* in his Commentaries vpon *S. John* vpon these wordes *Try spirits*, I cannot omit, because it is notorious and important, as being betweene spirit and spirit, that is, betweene the spirit of euery priuate person, and the spirit of a generall Councell: and with it I will close vp this Chapter of circular absurdities. *Caluin* (b) in the foresaid place affirms, i. though against himselfe, and his owne fellow Sectaries, *That many false Doctours do belye, and counterfeit the title of the spirit*. That, *Madmen ryse vp who rashly brag that*

that they are endewed with the spirit. That, They are fooles who are mazed at the empty sound of an honourable title of the spirit, dare qui ad solū not inquire after the matter it selfe. That, Many boast of the spirit, honorifici yet do coime in their owne priuate name, and do speake out of their spiritus stre pitum atto-owne proper sense and meaing. All which is true, but proper niti, ipsam to the Protestants. 2. He sayth, Because of these so many materia falle and counterfeit spirits, he enquires how we shal proue, non ahdent and try thete spirits? To which he answers, that they who inquirere, assigne the word of God as the meane and rule to discerne quiloquuntur priuato these spirits, Neq; nihil, neq; totum dicunt, say somewhat, but not all. For except (sayth he) we haue the spirit of prudence, it will hit- suo nomine prodeunt in terpretation or sense is not certaine to vs. Therefore according to medium priuato suo Caluin, the scripture alone is not the complete rule or meanes nomine. to try spirits. What then? 3. Therefore he sayth: (d) Every Nisi adit priuate man bath power and freedome to iudge of spirits, that is, spiritus pru every faythfull. The faythfull therefore by their priuate dentie parū spirit shall try and iudge of spirits. But heere he obiects, if aut nihil so, then there will be no certainty of fayth, but all Rel'gion will per- proderit verbum Dei rish, because there are so many mad spirits which brag of themselves habere ad that they are the spirit of God, that, Quot, capita tot sensus, horū ma- magnum. ny men so many opinions. What then must be the remedy? 4. Penes singu Therefore he admits, that the publike iudgment of the Church, los erit ius and the determination of an holy Councell, is necessary to suppress & arbitriū mad spirits, and to settle vnyt. This is well; for so haue Cou- iudicandi cells some authority: but how farre shall al men, and their priuate spirits be obliged to rely themselues, and rest their judgment vpon this determination of the Councell? Shall there be a pause, and rest of triall, and all spirit heere rest, and be silent? No surely, that he will not adm't. Wherefore 5. he addes, and concludes (in which he ouerthrows all) that God will not haue vs tyed to the decrees of every Councell, Hic quoque though holy and pious, because (sayth he) it may be they did not call valere det rightly vpon God, & it is certaine that they for the most haue erred. examen, What then? Heere must be an examen of the Councell, that the quod pre- spirit of it may be tryed. The Councell therefore which was scribit Apo made iudge, must againe be iudged: but by whom? By eue- stolus, vt spi ritus pro- ry faythfull man who by his priuate spirit hath, as before, bentur power

PART. 3. 216      *The priuate spirit confuted.* CHAP. 8.

power and liberty to try all spirits, euen of Councels ; and to call ( as he sayth in another place ) in question all spirits of all Prelates, Bishops, and Councels to the rule of gods word . Lo heere his circular vaine & deluding manner of proceeding . There are many mad and bragging spirits ; it is true . These spirits must be tried : it is true . The Councell is the fittest, and surest meanes to try them ; it is true . But what ? Shall this Councell which hath power to try & iudge of these spirits, be againe tryed and judged by every one of these spirits, which will ( as all will ) Judge it selfe the spirit of Prudence ? According to Caluin it must . Then which , what is more fond or fruiolous ? What more circular and endlesse ? That which tries shall by the same be tried againe . He that did iudge shall, by him whome he judges, be iudged againe . The Councell shall try and iudge euery priuate spirit , and euery spirit shall try and iudge againe the Councell . And why ? Because forsooth , it may be doubted whether the Councell did rightly call vpon God . As though forsooth, the same may not as well , and much more, be doubted of these priuate spirits ? Among which are so many mad , foolish, and bragging spirits which need a tryall , and that by a Councell , as is graunted . Surely if this be admitted, then are tryalls endlesse , and circles will runne on forward & backward in infinitum . The Councell shall iudge the spirit , and the spirit shall iudge the Councell againe , and the Councell it againe ; and so againe and againe without end, one shall iudge and re-iudge another . If this be not a Circle , what is ? If this be not a worke endlesse and infinite , what can bee ? If this be not a meere illusion, and deluding of man, and a ground groundlesse , a question endlesse , a Circle infinite, & a proceeding vaine and senselesse , ( in which yet the Protestants proceed in their grounds of Fayth ) I will refer it to the iudgement of the indifferent reader: and so conclude that the Protestants run in a round of Circles, prouing one thing by another, and this other by the same ; and that in the first grounds & principles of their Fayth and saluation.

THE



# THE PRIVATE SPIRITS AVTHORITY

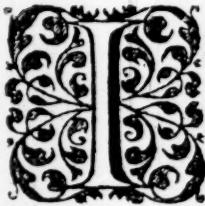
To iudge of Controuersies of Fayth, confuted  
by Doctrinall absurdities following vpon it,  
against Fayth.

## C H A P . IX.

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*Idolatry and Heresy compared ; and of fourre heads  
and origens of all late heresies proceeding of the  
priuate Spirit.*

## S E C T . I.



In the last Chapter we haue shewed the Circular absurdities which do follow vpon this priuate Spirit, in the prooofe of Protestants groundes of their Fayth and saluation. In this we are to proceed to the Doctrinall absurdities, which follow vpon the same against all faith, piety, and reason. Wherein first we will lay downe the principall points of the Protestant fayth, and the consequences ensuing vpon it; and afterwards

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terwardes we will shew what absurdities do follow , first in general, out of the same heades and doctrine ; next what in particular do follow , 1. Against the articles of the Creed, and all fayth . 2. Against the petitions of the *Pater noster*, and all hope and prayers . 3. Against the ten *Commandements* , & all morall vertue & good life . And lastly by comparing the Catholicke and Protestant doctrine togeather, we wil shew how the one doth give all honour and glory to God, to Christ, to his Saints, his Church, his Sacraments, his law, his grace, and to man also : and that the other doth as much derogate and take away all honour, and give all dishonour to the same .

Which, that we may the better vnderstand, we may conceave how the Diuell (that Rebell against God, and the enemy of man) as he labours by all meanes to auert man fro the loue of God, and to conuert him to the loue of the creature : so his chiefe desire is to deprive God of his honour due to him, and to deriuе the same to his creatures, thereby to draw man to an affection of Deity , to rob God of his honour, and to give it to man . Thus in paradise he perswaded our first Parents, that they should be *as Gods*, as himselfe had before in heauen attempted to be like to the highest . For this end this *Pluto* or *Lucifer*, of his *Proserpina*, that is, *Infidelity* his spouse , begat two daughters ; the first and eldest is *Idolatry* , the next and second, *Heresy* . *Idolatry* he begat in the law of Nature, which raigned long, from soone after *Adam* vntill some yeares after Christ . *Heresy* he begat in the law of Grace, which presently after Christ rebelled and sought to tyranyze against Christs Church . *Idolatry* instead of one God made many, and the true honour of one God diuided to many false Gods . *Heresy* , instead of one fayth , introduceth many false opinions, & diuides the vnyt of Christs Church in many lects . *Idolatry* , was ingendred, as snakes of dunge , out of the corruption of vertue and piety, and out of the increase of lust, ambition, and cruelty . *Heresy* , in like manner sprung vp out of disobedience, pride, and lust , & being like (as one egge is to another) to *Idolatry* , of one Viper begat another ; of one *Heresy* , many, till at length a whole brood and

Idolatry  
what it is .

## *Idolatry and Heresy compared.*

219 SECT. I.

and sinke full of viperous Heresies, burst out and infected a great part of the Christian world. When therefore, by the light of iustice Christ Iesus, *Idolatry* the elder sister, & with her the long night of Pagan darknesse was expelled ( according to that of Apollo, *Me puer Hebreus diuos Deus ipse gubernans, cedere sede iubet tristemque redire sub arcum* ) and the true light of Christian verity & piety shined in the Church of Christ, then began the second sister *Heresy*, as an obscure mist, to couer the sunne of true sayth, and to bring in a new darenes of nouell and erroneous opinions into the Church of God.

And as Heresy is a kind of idolatry, both being vipers *Heresy* is a of one venter, or rather idolatry it selte ( for so do S. Cypri- kind of Ido- an, Tertullian, Hierome, Augustine, and other Fathers expres latry ).

Iy tearme it, because not only the authour, but the worke being all one and the same, *Heresy* doth frame out of mans braine a new Idoll of false opinions, and proposes them as diuine reuelations from God, whereby it either detracts from Christ and his truth, which is simple, totall, and indiuisible, some point of verity ; or els addes to the same some falsity, in the same manner as *Idolatry* takes from God his true deity, and honour due only to him, and gives the same to man to whom no deity or Godhead is due ) So this heresy, following the stepps of *Idolatry*, hath in this our late age made the same manner of beginning & progresse as *Idolatry* did in the first age. Wherefore it will not be amisse to obserue the manner, and to compare the progresse and fruit of both.

First therefore *Idolatry*, the first borne of Satans imps, & the greatest enemy of God, hauing raised ypon earth a generall commotion and rebellion against the only true God Idolatry and Lord of heauen and earth, and wrought in man a con- what num- ceit of deity and an affectation of the diuine excellency, the- ber of Gods reby to deprive God of his only and all due honour, and to it begat. defuse the same vnto man his creature and yassall, did first seime in the mindes of men an imagination, that before the world was made, all was a Chaos ; that this Chaos made to it selfe finem & fundum, a depth & a bottome, like an egge, which being sitten and hatched, brought forth a man-woman called *Planeta* ;

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Planeta ; this man woman brought forth substance , motion , and generation ; of these was begot *Celum* and *Terra*, *Heauen* and *Earlh*. *Heauen* begat six men called *Titans*, that is , *Oceanus* , *Ceus* , *Tyus* , *Hyperion* , *Iapetus* , and *Cronus* who was *Saturne*. The earth begat six women, *Thya* , *Rhea* , *Themis* , *Mnemosyna* , *Thetis* , and *Hebe* , which marrying one to another , of *Saturne* and *Rhea* were borne *Pluto* , *Neptune* , and *Jupiter* . *Saturne* receauing from some Oracle , that he should be expulsed by his sonnes, deououred *Pluto* and *Neptune* , & intended to haue done the like to all his male children , but *Rhea* to saue *Jupiter* , gaue a stome instead of the child , to be eaten by *Saturne* , which stome being deououred thrust out of *Saturne*s belly *Pluto* & *Neptune* , the one into Hell , the other into the Sea , wherby they were made Gods , *Pluto* of Hell , and *Neptune* of the Sea , and *Jupiter* being sent by *Rhea* his mother to Heauen was made the God of heauen . Thus were *Saturne* and *Rhea* made parents of Gods , and *Jupiter* the chiefe God ; this *Jupiter* was notorious , first for cruelty , for he not only killed his Uncles the *Titans* , and deououred his daughter *Medea* , and tormented his sonnes *Tantalus* and *Titius* , but also butchered and tormented his owne Father *Saturne* ; secondly , for lust , he passed so faire , that by incest of his owne sisters *Iuno* and *Ceres* , he begot of *Iuno* , *Vulcan* the God of Smithes , and of *Ceres* , *Proserpina* the Queene of Hell , as likewise out of his owne braine he begat *Minerua* , and out of his thigh *Bacchus* .

Also by adultery of other mens wiues , he begat *Mercury* of *Maie* the wife of *Atlant* , *Apollo* , and *Diana* of *Latona* the wife of *Cea* ; the graces *Thalia* , *Euphrosine* , and *Aglia* of *Hermion* the wife of *Cleanus* ; *Eudimion* of *Phenissa* the wife of *Alphion* ; *Muses* of *Helena* the wife of *Pandion* , with many others . Not thus content he transformed himselfe into diuers shapes , as of an husband , and begat of *Alcmena* , *Hercules* ; and of *Castaopeia* , *Andromedes* ; of a Shepheard , and begat of *Mnemosyna* the nine *Muses* ; of a Satyre , and begat of *Anthiope* , *Amphion* & *Zetas* ; of an Eagle , and begat of *Egina* , *Facus* ; of a Vulture , and begat of a Nymph the *Palisci* in *Sicily* ; of a Swanne , & begat of *Hellen* , *Leda* , and of a Goose , *Nemesis* ; like a Bull , he begat of *Europa* , *Minous* , *Rhadamantus* & *Sarpedon* ; like a Beare ,

His cruelty.

His lust.

he begat of *Mantua Aratos*; and like a pismire *Mirmidon* of *Eudromusa*; being also transformed and shewing himselfe as a starre he begat *Castor* and *Pollux* of *Leda*; as Gold, *Perseus* of *Danae*; as a Shower of raine, *Ganean* of *Manta*. Thus a man as wicked as great, was made the greatest God, & his chiefe actions of wickednes, cruelty, parricide, incest, adultery & fraud, were deifyed for diuine. And as the God *Jupiter*, so also the other Gods begat younge Gods, and made them like themselues Gods; thus *Neptune* of a Sea-nymph begat *Triton*, of *Amphitrite* the *Cyclopes*, *Brontes*, *Sterape*, & *Pyracmon*. Thus *Venus* had by *Vulcane*, *Cupid*; by *Bacchus*, *Priapis*. Thus *Mars* begat *Cygnus*, *Apollo*, *Phaeton* &c. And so the Gods begat so thicke and so fast young Gods, that the number of the Gods increased, according to *Varro* to the number of thirty thousand, according to others, to many more, yea to an infinite number. For when thus *Idolatry* had once taken roote in mens imaginatio, it grew vp to that height that it made Gods some greater, some lesser, some of men, some of women; as of the greater Gods of men, *Mercury*, *Mars*, *Neptune*, *Saturne*, *Ioue*, *Vulcan*, *Apollo*. Of women, *Iuno*, *Vesta*, *Venus*, *Ceres*, Men Gods: *Minerua*, *Diana*: as of the lesser Gods, *Bacchus*, *Eolus*, *Hercules*, were men-gods; & *Thetis*, *Aurora*, *Bellona* women goddesses. And it made Gods and adored with diuine honour, not on-  
ly good men, but bad also, and them for their bad actions, as *Jupiter* for his former vices, *Saturne* for parricide, *Mars* for cruelty, *Mercury* for fraud, *Venus* for lust, *Iuno* for enuy, and dedicated to them, in signe of diuine honour, certaine Creatures, as to *Jupiter* a Goat, to *Diana* a Hart, to *Ammon* a Ramme, to *Ceres* Corne, to *Bacchus* Wine, to *Vulcane* Fire, to *Osis* Water, and to others a fish &c. from which creatures in honour to them, they did either alwayes, or at certaine tymes abstaine. Likewise they honoured their sepulchers, as the monuments of Gods, as the *Syrians* did that of *Adonis*, the *Egyptians* that of *Osyris*, the *Troians* of *Hector*, the *Lenonisii* of *Achilles*, the people of *Pontus* that of *Patroclus*, and the people of *Rodes* that of *Alexander* the Great.

Thus did *Idolatry* deify bad men and women, and for their bad actions make them Gods, and give them diuine ho-

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Cicer de na-  
tura Deorum.  
Eric. dege-  
nealog. Deor.  
Pulv de Dijis  
antiquis.  
Guauerra di-  
all of Princes  
lb. 1. c. 22.  
Speciali  
Gods of  
Particuler  
things.

The Gods  
of Rome.

nour: thus it made Gods some common for all, some speciall for particular actions, and occasions. Of the speciall Gods it made *Esculapius* a God of the sick, *Februa* a goddesse for agues, *Pauor* a God for courage, *Bacchus* for drunkenes, *Siluanus* against dangers in sports, *Mererix* for harlots, *Fessoria* for trauellers, *Fortuna* for good lucke, *Simula* for good memory, *Quies* for rest, *Murcia* for fatnes, *Genouia* against slouth, *Theatrica* for actions and comedies, *Esculanus* for gold & siluer, *Pecunia* for mettals, *Iugatinus* against thunder, *Tutellina* against haile, *Flora* against frost, *Rubigo* against wormes and locults, *Agrestis* for the fields, *Pelomius* against the enimies of the earth, *Spmenis* against weeds in corne, *Segetius* for sowing corne, *Matura* for ripening corne, *Ruana* for reaping corne, *Belus* for warre, *Victoria* for victory, *Honorius* for Inne-keeper, *Lamentina* for dore-hammers, *Cadrea* for dore barres and hinges, *Cloatina* for the priuies. And which is most to be admired, this *Idolatry* so far deluded the wise & valiant Romans, that it perfwaded them to build temples & offer sacrifice to these Gods and goddesSES for any commodity or necessitie, as to *Volumnus* & *Volumna* for espoused persons, to *Camius* for wise children, to *Lucina* for safe childbearing, to *Opu* for the child new borne, to *Vaginatus* to keepe it from crying, to *Gannus* for safety of it in the cradle, to *Runnus* for good sucking and nursing, to *Stellius* to preserue it from lamenesse, to *Adeon* that it might loue the mother, to *Mentalis* that it might be witty and studious, and to *Berecinthea* the mother of all these Gods. And one of the Romans a Philosopher most famous in *Camillus* time among the for his piety & temperance (for it is said of him that for sixty yeares ( he liued 113. ) he neuer went out of the walles of Rome, neuer was heard speake idle word, neuer spent idle hower, neuer had contention with any, neuer was noted of any publicke crime) by name *Bruxellus* did so increase and multiply the number of the Gods in the city of Rome, that whereas he found only fve Gods receaved among them, that is, *Jupiter*, *Mars*, *Ianus*, *Berecinthea*, & *Vesta*, he left among them 2800. as many as there were families. Thus did Gods multiply and increase among that warlike people, every family

mily hauing a speciall God, and many still new Gods vpon  
any new occasion.

Neither did this *Idolatry* thus rest, but proceeded on fur-  
ther, first to deity and make Gods of the passions of men, as of  
*Ira*, *Fuga*, and *Voluptas*, wch they adored; next to giue di-  
tine honour to beasts, yea and to sensles creatures: thus did  
whole nations worship for Gods, the *Philistines* *Dagon* a fish,  
the *Egyptians* *Apis* an oxe, the *Babylonians* a dragon and golden  
statua, the *Israelites* a golden calfe and a brazen serpent; the  
*Persians* the *Sonne*, the *Acacians* the *Moone*, to which they of-  
fered sacrifice in like manner, as the *Romans* did to *Jupiter*,  
the *Grecians* to *Tuno*, the *Africans* to *Mars*, the *Macedonians* to  
*Mercury*, the *Corinthians* to *Apollo*, the *Armenians* to *Bacchus*, the  
*Ephesians* to *Diana*.

Mens pas-  
sions made  
Gods.

Beasts  
made Gods

*Quis furor est, qua tanta animas dementia cepit,*  
*Vt volucrem, turpemque bouem, toruumque Draconem,*

*Semi-hominemque Canem, supplex homo pronus adoret?* sayth  
*Sedulius.* Thus did others for want of greater, adore as Gods,  
some (as the *Chaldeans*) the planetes of *Saturne*, *Jupiter*, *Mars*  
*Sol*, *Venus* and *Mercury*; others (as the *Grecians*) *Oceanus* of the  
sea, *Stix* & *Acaron* of riuers: others (as the *Egyptians*) *Eolus* of  
the winds, *Herbes* in the garden, as of *Leekes*, *Garlike*, and *Oni-* (a) 1. Reg. 31  
ons, yea faith one, the basest wind, *Crepitus ventris*. 10.  
(b) 3. Reg. 16  
31. (c) Num. 25.

*Felices gentes quibus hac nascuntur in hortis.*

*Numina.* —— faith *Iauenall* of the *Egyptians*. 3.

Of diuers of which in holy scripture mention is made, as (d) 4. Reg. 1.  
of (a) *Asteroth* the goddesse of the *Sidonians*, of (b) *Baal* the God (e) 3. Reg. 11  
of the *Samaritans*, of (c) *Belphegor* the God of the *Moubites*, of (f) 4. Reg. 15  
(d) *Beelzebub* of *Acaron*, of (e) *Chamos* the God of the *Moabites*, 7.  
(f) *Rhemnon* of the *Syrians*, of (g) *Norgal* of the *Cuthaeans*, 8.  
(h) *Micha* in mount *Ephraim*, (i) *Priapus* the God of *Maaca* the (g) *Iud.* 17.  
Mother of *Afa*, (k) *Hercules* the God of the *Tirians*, (l) *Adonus* 5.  
of the *Israelites* which many others. In al which this *Idolatry*, (h) 2. Reg. 17  
as we see, overflowed so farre the bankes of all reason and 39.  
religion, that hauing once made a breach, and robbed God (i) 3. Reg. 15  
of his honour, it bestowed the same vpon the vilest & mea- 13.  
nest sort of creatures, and that so vnreasonably and senslesly (k) 2. Ma-  
that it is a wonder, how men of reason could be so void of chab. 4. 19.  
reason 14. (l) *Ezeb.* 8.

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reason as to beleue, proteile and follow it. This was the proceeding of *Idolatry*.

Idolatry & Heresy compared.

*Heresy* in like manner, as the second impe of Satan which succeeded *Idolatry*, and was rayfed of her ashes and corruption, that it might the better sow the seed of infidelity, and roote it selfe stronger in worldly and carnall affectiōns, did in imitation of her elder sister *Idolatry*, seeke to rob Chtist Iesus of the verity of his diuine reuelations, and his spouse the Church of the sincerity of true fayth and Religion, and transferred the same vnto erroneous and hereticall falsities. For which it inuented and framed in mens conceits an opinion of a priuate spirit which it made the mother and deuiler of all errours and heresies; of which as in the primitive ages of Chrits Church it begat in the braine of *Manes*, *Marcion*, *Sabellius*, *Arius*, *Macedonius*, *Nestorius*, *Eutiches* and others the wicked errours against the B. Trinity, of one God & three Persons in the Deity, against the sacred Incarnation of one person, and two natures in the person of our B. Saviour Christ, by which, as by so many bastarde of impiety, such an infinit brood of heresyes haue since that tyme beeene ingēdred in the Christian world, that the increase of the hath filled, or rather defiled a great part of the East Church both in *Asia* & *Afruke*; and lett behind them the stincke of no fewer then 300. rotten heresies, and hereticall opinions: So also in this last age of Christ it begat in the brames of an Apostata Frier *Martin Luther*, which it coupled with a like Apostata Nunne, and of other Apostataes, *Bucer*, *Martyr*, *Bale*, *Knox* &c, whome it viued in like incestuous bed of double Apostacy, and of all sort of impurity, such a number of brats or rather vipers of hereticall opinions, and errorts, as neither the number of them can be recounted (of which some haue found out 300. and more) nor can the mischiefe of dissencion and cruelty be conceaued, with which they haue pestered the most florishing Kingdomes of Europe, and brought in an horrible confusion and desolation in place of former piety and religion.

In which we may obserue, that as *Idolatry* made Chaos, or confusion the mother of all; so hath *Heresy* made the priuate

uate spirit (which is nothing but a *Chaos*, or confused conceit which every one hath of his owne opinion) the mother and conceauer of all hereticall opinions. As *Idolatry* diuised that out of *Planeta* the *Man-woman*, or fruit of *Chaos*, issued *Heauē* and *Earth*, and of them so many Gods & Goddesses; so hath *Heresy* caused, that out of the commixtion of a *Friars* and *Nuns* concupisence, such a number of hereticall opinions, and wicked practises should receaue their origen and progresse. As the *Pagans* made *Jupiter*, a man of life molt wicked and exercised in all practise of cruelty, and incestuous carnality, a God, and the chiefeſt among the Gods; so do the *Protestants* canonize *Luther*, a man of a most carnall, proud and enuious both disposition & course of life, as an *Apostle*, an *Euangelist*, a *Prophet*, and a man of God. As *Saturne* the false God by *Idolatry* was made the Father of many Gods, chiefly of three, *Jupiter*, *Neptune*, and *Pluto*, who also begat many petty Gods, and filled the world with many innumerable false Gods, whereby adoration was giuen even first to men, then to the basest and meanest creatures: so *Luther* the false *Apostle* and *Prophet*, by the instigation of his priuate spirit, did beget and deuise foure most monſtruouſ imps of hereticall doctrine and impiety, out of which as ſo many vipers, ſuch a number of erroneous and wicked opinions haue flowed, that the light of trrie fayth and Religion hath beene obscured, and the beauty and ſplendor thereof hath beene attributed to moſt false errors & fond herefyes. And thus hath *Heresy* ſucceeded and imitated her elder ſister *Idolatry*.

Now theſe foure headeſ or principall herefies, which The priuate  
the priuate spirit, the eldeſt daughter of *Heresy*, did beget in ſpirit the  
*Luther*, and his followers braineſ, and out of which as ſe- mother of  
quelſ issued ſuch a number of falſitieſ and herefieſ, are theſe: all herefieſ.

The firſt is, that the Churche and Bishop of Rome is fallen from being the ſpoife of Christ, to be the very Antichrift himſelfe, as wholy oppoſite to Christ, and corrupted with The firſt  
all abominable errors of idolatry and ſuperſtition, out of daughter,  
which haue issued theſe and ſuch like brats of herefy, that co-rexipt of  
therefore the viſible and knowne Churche was latente, inui- Churche au-  
ſible,

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sible and not extant for many ages, and that true fayth and doctrine was banished from the same visible Church, which was only the Roman Church, and that for many ages, some of them say six, some ten, some twelue, some fourteen ages, euen since the Apostles tyme, all which tyme, truth lay smothered, ouerwhelmed and buried in the dregges of Antichristian errore, superstition, and idolatry. That all the Councils Prouinciall or Generall, were the assemblies of Antichrist. All the Fathers, and Doctours were deceaued and subiected to Antichrist. All the Christian people, Princes, or Prelates, liued in the externall obedience of Antichrist. That no lawfull mission or vocation, no right ordination or consecration, no continuall succession or derivation of Pastours was for all this tyme to be found in the Church. That no preaching of the word of God, no administration of Sacraments, no offering of sacrifice, no saying of seruice, no discipline of Church orders and gouernment, was holy and lawfull for so many ages, till God extraordinarily raysed vp *Martin Luther*, and by his spirit reformed all. Whereupon, since that tyme hath ensued, as the fruits of the wombe of this priuate spirit, and new doctrine, all neglect and contempt of Church orders, lawes, or obseruances, as of Masse, and Mattins, of fasting, and festiuell dayes, of single life and chastity, of obedience, and pouerty, of pennance, and mortification, of confession, and satisfaction, of benedictions, and peregrinations, and of all Workes of austerity, piety, and devotion. Hence hath ensued all rapine, & robbing of Churches, Church-goods, and Church-ornaments, all destruction of Monasteries, and Religious houses, all profanation of holy thinges, all cruelty against Priests, & Religious men, all incestuous and sacrilegious lewdnesse against vowed persons, all rebellion against Princes for Religion, all contempt of them, and their lawes as not obliging in conscience, and all liberty of life and manners, to practise whatsoeuer profit, or pleasure proposed as most plausible to every mans humour, and disposition.

The second  
daughter  
*Sole Fayth*.

The second and next offspring of this spirit was Iustification by only fayth (a) in which as they all agree in gene-

rally,

rall; so it hath beene the mother of many notorious new impieties, from whence, as out of a *Troian-horse*, issued these and such like prophane paradoxes; as that this fayth is a sole fayth, not informed with charity or good workes, a speciall fayth, assuring certainty of saluation, a perpetuall faith neuer lost, a rare fayth giuen only to the Elect, a fayth couering, not curing sinnes, imputing, not making vs iust, apprehending, not possessing the iustice of Christ. A faith that admits no good workes, no merit, no profit, no necessity, yea no possibility either of being iustified by any, or of having power to do any good workes at all; because all workes, euen the best workes of the best men, are sinnes, and that mortall, deseruing eternall damnation, though by fayth not imputed to the elect. Hence it is, that the keeping of the law is impossible, that no lawes oblige in conscience, that grace is not sufficient, that man hath no free-will, and cannot but sinne and offend, that Sacraments are not instrumēts and meanes, but seales and signes of this iustice, and iustification by fayth; that Baptisme is to be giue only to the faithfull, and children of the saythful, that the Eucharist is a signe or figure of Christs body, receaued only by the faythfull, & Elect. With many such like, which hang vpon the former principle.

The third, and next borne impe of this spirit, is the doctrine of Originall sinne, which against the Pelagians, Luther admitting, did yet, against the Catholike Church, maintaine to be naturall Concupiscence, which in the state of corrupt nature remaining in man, is very Originall sinne it selfe. This Originall sinne, say they, doth corrupt and infect the whole man, and all, and euery action in man proceeding from it with sinne, doth cause that a man in all, euen in his best actions doth sinne, and can do nothing but sinne; and so can neither merit by any good worke pag. 7. Perk. Cataches. tom. 1. Col. 487. The third daughter, Concupiscence is originall sinne. Luth. in confess. La tom. fol. 220. Et tom. 5. in Galat. 1. fol. 227. 228. in cap. 2. fol. 231. ibid. de bonis operib. fol. 581. in natal. Christi fol. 374. Calu. lib. 2. cap. 1. §. 8. Et lib. 4. cap. 15. §. 10. Et in Antidot. Concil. Trid. ad sess. 5. Et lib. 3. Inflit. cap. 11. §. 3. Et lib. 3. Inflit. cap. 1. §. 8. Et cap. 14. §. 9. lib. 2. Inflit. cap. 11. §. 8. Et 9. Et lib. 3. cap. 11. §. 2. Et 3. Vrb. Regius in locis tom. 1. fol. 358. Witak. de peccat. orig. lib. 2. cap. 3. pag. 656.

(a) Confess.  
Saxon. cap. de  
remiss peccat.  
Confess. An-  
gluan. art. 11  
Belge. art. 22  
Bohemica art.  
6. Augustana  
cap. 1. de fide.  
Gallica art.

Luther. deli-  
ber. tom. 2.  
fol. 4. Et in  
Cal. 2. tom.  
5. fol. 305.  
Calu. in Gal.  
2. 16. Et in  
Act. 13. 39.  
In confess. si-  
de pag. 109.

de vera Ec-  
clesie reform.  
pag. 318.  
In Antidot.  
Concil. sess. 6.  
Can. 9.

Beza in Rom.  
3. 20.  
Pet. Mart. in  
1. Cor. 1. f.  
32. in 8.  
Witak. ad  
rat. 1. Cam.

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worke, not satisfy for any sinne, doth hinder all internall grace, and iustification, which shoulde abolish sinne, & doth take away all ability of free-will, all possibility of keeping the Commandements, or so much as any one of them; all obligation to perorme any precept of the loue of God, or man, morall or diuine; and so all endeauour and labour to do penance, to secke perfection, to take vp the crosse of Christ, and mortify our passions, and follow him, as being

The fourth needleſſe, fruitleſſe, and impossible by the infection of this daughter, concupiſcence, which they make to be originall sinne.

Predectina-  
tion to da-  
nation.

The last and youngēst baſtard-brood of this ſpirit, is the doctrine of predestination, of which though Luther layd the egge; yet because Calvin did hatch the brood, & maintaine aboue any other before him, it is imputed to him as the first hatcher of it, and as his baſtard, is by many Lutherans and Ar- cap 23. §. 6. minians rejeeted. The doctrine of which is this, that God out of his absolute and irreprefpective will, as he predestinated, or- cap 4. §. 2. & lib. 2. dained, and created ſome to ſaluation, ſo by the ſame will lib. 1. cap. 18. he like wife predestinated, ordained, and created others to §. 2. & §. 4. damnation; the one because it was his will that they should lib. 3. cap. 23. §. 9. & be faued; the other merely because it was his will (with- lib. 1. Inst. c. 17. §. 5. & lib. 1. Inst. cap. 18. without any fault, ſinne, or demerit in them foreſene) that they should be damned. To which damnation that he might 18. §. 1. 2. & bring them, he did for that end create them, and ordained lib. 3. cap. 4. that firſt Adam, then all his posterity ſhould ſinne, that for §. 2. & lib. 1. this ſinne he might execute his ſentence of damnation; for Inst. cap. 18. which end he did cauſe Sathan to tempt them to ſinne, to §. 3. & c. 2. moue and force them to ſinne; yea did himſelfe take from §. 10. & lib. 1. Inst. cap. them all liberty not to ſinne, and worke in them immedi- 34. §. 2. & atly by his operation all their ſinne, and obdurate them in lib. 2. cap. 4. that ſinne; and for that end that they ſhould haue no re- §. 5. & lib. 3. medy or help againſt ſinne, he denied them the benefit of cap 23. 4. 14. the death of Christ, and his merits, the benefit of vocation to grace, of ſufficiency of grace, of iustification by grace, or 13. 14. & lib. 3. cap. 24. 5. of glorification by the meaneſ of grace, to all thōſe whome he had thus appointed to damnation, and to ſinne. On the 22. Vide plu- eainſraſet. 5. contrary, to them whome he had ordained to be faued, he ſordayned likewiſe the death & Paſſion of Christ as a meane ſubau. 4. for

for that end to them only , and by it gaue effectuall vocatiōn, sanctification , and glorification to them only , and of these only (who are his only children) he makēs his Church . To these only , let them do what they will , he imputes no finne , but couers all their finnes with the cloake of the iustice of Christ , accounts them iust , and notwithstanding all their finnes , loues them as his children, esteemes them as his darlings, and enthrones them as heires in his Kingdome of heauen, among his Saints and Angels . All which and such like opinions in number infinit , and in impiety horribile , as so many swarmes of locusts and gnates , engendred out of the corruption of all good christianity , and conceaued in the wombe of double Apostacy , and sacrilegide between a Frier and a Nunne , by the heat and smoke of this fiery spirit of frensy , haue as so many clouds shaddowed the light of true Fayth , as so many Foxes devoured the Lambes of Christ's sheepfould , as so many rootes of ill weedes ouergrownē and choaked the haruest of Christ's fields , and as so many vipers poysoned the soules of an infinit number of Christians : Whereby is left nothing , but ruine and vastation of all ancient monuments of piety , nothing but hortour , and confusion in all discipline , and orders of Religion , nothing but impiety and desolation of al Fayth and belief in many flourishing kingdomes of Christianity . Of which as any one in former ages would haue sufficed, as a plague , to haue infected any Country with heresy ; so al of them compiled in one bundell , can bring no leſſe then a general mortality of all goodnes in so many Countrys infected by the .

*Of absurdities which follow upon the first head , of contempt of all Church-authority , and relying upon the priuate spirit .*

## S E C T. II.

**B** V T let vs proceed and consider in particuler what fruits and consequences , and what absurdities , contrary to all reason , honesty , and piety do flow , and follow out

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Absurdities  
which fol-  
low vpon  
contempt  
of Church-  
authority .

1. The want  
of a true-  
Church ,  
fayth , and  
saluation .

2. The mis-  
believe of al  
Prelates ,  
Princes , &  
people .

of these principles & positions . And first to begin with their first principle , and the issue following from it , which is their contempt of Church-authority , their condemning the Roman Church , as Antichristian , and their bold affirming the true Church of Christ , for so many ages , to haue decayed , & perished , and to haue beene inuisible not knowne , & wholly ouerwhelmed with errores of superstition , idolatry , &

Antichristianit y , 1. It followes that for so many ages , that is , 8 . 10 . 12 . or 14 . as before , was neither true Church or congregation , neither lawfull Pastours and Preachers , neither right Sacraments or Sacrifice , neither any diuine seruice or worship of God among any visible company of people in any part of the Christian world . 2 . It followes , that in all those ages , all the Fathers and Doctours , all the Bishops & Prelates , all the Confessours , Virgins , and Martyrs , and all the Councils generall or prouinciall : that all the foure Doctours of the Latin Church , and the rest with them , al the Doctours of the East Church , & all the learned among the , all ancient Bishops of the Primitiue church , & al the Clergy vnder them , all the foure first generall Councils , and the other twelue after them , with the prouinciall Councils confirmed by them , & the Bishops , and Confessours in them ;

that all the Holy Virgins , Confessours and Martyrs in tyme of most of the ten persecutions , and of the Arian , and image-Princes , & breaking Emperours ; that all the Emperours of Rome , Constantinople , or Germany , of the East or West , all the Kinges of Italy , Spaine , France , England , Scotland , Swetland , Denmarke , or Poland , all and euery one , who before Luther were Christians , and professed the christian Religion ; that all these with the people , who professed the same Christianity with them , & vnder them , were all seduced by a false fayth , and false Christianity , and all liued and dyed in the seruice , not of Christ , but Antichrist . Into what heart of any Christian can it enter , that for so many ages , no Doctor with his penne , no Prelate out of the pulpit , no Cōfessour in prison , no Martyr at his death , no Councili by their deccrees , no Empērour with his sword , no people , or Pastour in any parish shoulde haue publikly professed , maintayned , and confirmed

*By doctrinall absurdities following.* 231 SECT. 2.

firmed the true sayth of Christ, and true doctrine of saluation, but all of Antichrist and damnation.

Thirdly, it follows that all the predictions, and prophecies of the prophets before Christ, all the promises and assurances made by Christ himselfe, or by his Apostles to his Church, either of the extension, and amplitude of Christes Church from sea to sea, from North to South, to the uttermost end of the world, to all people and nations, to all Iles and Kingdomes, to all Kinges and Princes, or of continuance & succession of the same as long as the Sunne & Moon shall endure, from Sabaoth to Sabaoth, from age to age, frō generation to generation without interruption, or discontinuance from that tyme till the worlds end; or of the Holy Ghosts assistance, and continuance with it, as the Pillar, and ground of truth against all the waues and stormes of the sea of this world, against all the swordes and violence of persecutors and Tyrants, and against all principalities and powers the gouernours of this darknesse, and the very gates of hell it selfe: It followes, I say, that all these predictions haue beene false, and not verified, as *Castalio*, and *David George* both Protestants, conuinced by experiance of the not being of a Protestant Church, haue confessed; it followes that the Prophets of the old Testament who foretould them, were false, not true Prophets, that the Apostles of the new Testament who confirmed them, were vnlawfull and faythlese messengers, and that Iesus Christ who planted, watered, & promisched to giue increase to this his Church, was not the on ly true omnipotent God, but either a false deceauer, who promised that he knew should not be performed, or els a weake worker, who could not performe that which he had promised, to wit, this amplitude, succession, and firmity of his Church, thus wholy frustrated and made void, according to the former principle and doctrine. All which is w kely confessed vpon the former groundes by *David George*, *Ochinus*, and others.

Fourthly it follows, that Turkes, Jewes, and Gentils haue had a more flourishing state of a Church, Kingdome, and Professours, as hauing beene more visible, potent, and

3. The fal-  
lhood of all  
prophesyes  
and predi-  
cations.

*Castalio* in  
his preface  
of the great  
Latin Bible  
dedicated  
to King E-  
ward 6.

2. Tim. 3. 15  
*David Georg*  
in hist. Dau-

*Georg. prin-*  
*ted at Antw-*  
*ep: an. 1568*  
*by the Diuines*  
*of Basil. & in*  
*a Protestant*  
*booke institu-*  
*ted, Apoca-*  
*lipis infi-*  
*nium aliquo-*  
*rum Hare-*  
*si-*  
*archarum.*

printed Lug  
duni Bata-  
uorum ann.

1608.  
See the Pro-  
testants Ap-  
ology Tract. 2.  
cap. 3 p. 307.

4. The pre-  
heminence  
of Jewes &  
Gentils a-  
bove Chris-  
tians.

dilated,

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dilated, for many continued ages, in many distant parts of the world, then the christians, who haue had neither Prince, Prelate, people, or scarce any publike Professours of true Christianity, for one age together, vnder any one King, in any one prouince of the world. That Mahomet, and Antichrist or the duiel by them, did with more prudence, and power with more piety, and policy, establish, enlarge, & protect their faith and common wealth which so long continued, then Iesus Christ, who is true God and man, did, or could do his faith and Church, which so soone after his departure erred, failed, and decayed. Where is the greater glory of the

- (a) Aggeus 2. 10. cond temple, then of the first? Where is the (b) ends of the earth giuen to it for a possession? Where are the (c) Kings and Queenes who  
(b) Psal. 2. 8 as nursing fathers, are to haue protected it? Where are the  
(c) Isa. 49. 23 people and nations, who with the (d) gold of Arabia and Saba  
(d) Psalm. 7. 1 were to haue enriched it? Where are the Iles, and kingdomes  
10. 15. who from the uttermost (e) ends of the world were to haue waited v.  
(e) Isa. 42. 4. 60. 9. pon this Church of Christ, more then any other of Jews, Turks, or Pagans? What, was Christ lesse true, lesse good, lesse faythfull, lesse able and potent, in the establishing, and preserving his kindome, then were Moyses, or Mahomet, Cyrus, or Romulus in setting and enlarging their Synagogue, Sect, or Common-wealth? Surely it followes (O horrour and blasphemy) if these positions, and points of the Protestants priuate spirits doctrine, were true and warrantable.

*Of absurdities which follow upon the second head  
of sole Fayth.    S E C T. III.*

**S E C O N D L Y ,** Out of the second principle, and do Absurdities trine depending on it (which is that a man is iustified which fol- by only faith, which is a faith, speciall of euery ones owne low vpon predestination, iustification, and glorification; so certaine, only fayth. and so sure as that there is a God, or that Christ is sau'd; so perpetuall, that it can neuer be lost, and peculiar only to the elect, depending vpon their priuat spirit, and the rest before mentioned.) it followes, First. That a man is not only without

*By doctrinall absurdities following.* 233 SECT. 3.

without all doubt , or so much as any feare , certaine of his predestination past , iustification present , and glorification to come , but also that he is more certaine of it then he is of ry Protestat<sup>taine of his</sup> the B. Trinity , of the *Incarnation, Passion, Resurrection, ascension, and coming of Christ*; which he belieues only by a faith not supernaturall , and diuine , but historicall , generall , and common , as they say , to the reprobate and diuels; yea more certaine , then Iesus-Christ was of his saluation , whom they affirme to haue feared , doubted , distrustted , and despaired , before his death of his saluation , as is afterward shewed .

Yea as certaine must they be , as certaine they are that God is one God , or that Iesus Christ is in heauen , or , as if Iesus Christ were present , and so told them ; which are their owne words , and comparisons , which is both absurd and impious : absurd , because they haue scripture to auouch the being of one God , and the saluation of Christ ; but which auouches to euery man this his saluatiō in particular they haue neither scripture nor reason: Impious , because what greater impiety , and blasphemy can be conceaued , then to make Christ , God and man , doublfull of his saluation , and themselves , sinfull and wicked wretches , certaine of theirs ?

Secondly it followes , that euery Protestant may , and must by faith belieue as certaine , that , of which neither authority of scripture , testimony of Church , or eidence of reason doth yield any argument of certainty ; but only his owne priuate spirit and conceit doth suggest , and perswade this certainty of euery one his owne iustification and saluation ; and yet that the same Protestants may doubt , yea refuse to assent and belieue such articles of faith , as both ext<sup>21</sup>. That presse authority of Scripture , evident proposition of Church and confessed testimony of auncient tradition , Fathers , and Councels doth fully and frequently deliuere and approue : such are many articles now in controuersy , as Freewill , merit , good works , reall presence , prayer to saints , for the dead , and such like . All which , for example , *Caluin* and every Protestant do as firmly ( notwithstanding all the former confessed testimonies ) reject and condemne , as they belieue the certainty of their owne saluation , which (notwith-

standing that it be not mentioned or motioned in particular, in any such, or the former testimonies) they do most undoubtedly and firmly apprehend and belieue. In which among all absurdities what can be more absurd then without any other reason or testimony, but ones owne conceit, so firmly to adhere to a thing of importance, so vncertaine both in it selfe, and in experience, and yet not belieue many thinges in themselues so probable, and so mainly by so many testimonies confirmed and approued? Which what is it els, but to belieue what euery one will, and best likes, & to reject what he will not belieue, or doth dislike him; and so to make euery ones owne will, conceit, or affection the rule of his fayth and beliefe.

3. That all Protestants are as iust  
sure of his own saluation, as he is of Christ, & that he cannot  
be damned except Christ be damned, which (a) *Luther*, (b)  
as Christ. *Calvin*, & (c) *Zwinglius* exprely, though absurdly, hold: but  
(a) *Luth. tom* also that he is as iust & holy, as any Confessour, Martyr, Apo-  
5. enar. 13 stle, or the Mother of God, yea euen as Iesus Christ himself.  
1. Pet. 1. For sith all are iust, according to them, not by any justice inter-  
(b) *Zwing. to.* nall and inherent in the soule; but externall and imputed  
1. in art. disp. by Fayth (which fayth, apprehending the justice of Christ  
*Tigur. fol.* 628. which was in him, makes it the justice of every one in parti-  
(c) See *Kel-*  
*lions examen* culer, for which he is accounted iust) it followes that this iustice of Christ which is equally imputed to all the iust, doth  
part. 2. exam. equally couer all sins, maks equally iust all persons, yea all as  
13. cap. 8. iust as Iesus Christ, whose justice is theirs, and with whose  
*Cal. Tercij. l.* justice they are equally couered, and thereby counted equal-  
3. cap. 12. ly iust before God. Whence ensues, that all are as iust at the  
first instance of their iustification, as Christ was both at first  
and euer till his ascension, and that they cannot increase in  
justice, & be made more iust, and iustified still; because from  
the first instant of their iustification they haue all the justice  
imputed to them, which Christ had euer inherent till his as-  
Luther serm. cension in him, & are as iust at the first as he euer was at firſt  
de gratia. un- or last. Which, though absurd, ſeneſelle, and impious, yet  
limis, & com- it hath not wanted expreſſe defenders among them, as Lu-  
ment. in 1. ther who affirmed all faythfull to be as iust as Peter, Paul, our  
Pet. 2. B. Lady.

By doctrinall absurdities following. 235 SECT. 3.

B. Lady, and all Saints. As (a) Bucer, who affirmed every (a) Bucer in minister to be as just as was S. John Baptist, then whence was Math. 3. not by the testimony of our Sauiour (b) a greater among the (b) Math. 11. borne of women. And (c) Zwinglius, who affirms that God sa-<sup>11.</sup> (c) Zwing. 10. uours no leſe every faythfull Christian: then he doth Christ himselfe, <sup>1. in art. dis.</sup> and that every one bath as great right to heaven, as Christ bath. <sup>Tyng. f. 628.</sup>

Fourthly it followes, that not only all faythfull Christians, but that all people, whether good or bad, Iewes or Gentils, Christians or Pagans, yea all who euer haue liued or euer shall liue in this world, shalbe all saued as, sure as Christ is saued. This is deduced out of the Protestant doctrine, two wayes; first out of diuers their positions, which by many of them, chiefly by (d) Caluin, are believed, and taught, as 1. That only fayth doth iustify, and that it being 6. 24. Infas once had cannot be lost. 2. That this fayth is pronounced to all à matris v- faythfull and their seed, as it was to Abraham and his seed, & tero in fœ- that therefore all the children of the faythfull are sanctified dore contin- in their Mothers wombe, as being within the Couenant netur &c. made to their Parents and their seed, as Caluin stily main- Filiorum taines. 3. That the Sacraments, and chiefly Baptisme, are haud dubie seales or signes of fayth, and so are to be ministred only to loco habet the faithfull, and the children of the faythfull; for which os, quorum Farellus at Geneva refused to baptize a child, whose parents semini in were Papists, and (e) Caluin approued the fact. 4. That ther- patrēse fore fore the children of the faythfull shalbe saued, though they pollicitus neuer be baptized, as the English Catechisme teaches, because est &c. they are borne of faithfull Parents, & so are in the couenāt, <sup>Calu. in An-</sup> and sanctified before they be borne. If al this should be true, <sup>tidot. Consilij Trid. sej. 6.</sup>

G g 2

it 9. 5. Verūm infantes à regno Dei arcere libuit, qui ante erepti sunt ex hac vita, quam offerri ad Baptismum potuerint. Quasi vero de nihilo dictam sit eos nasci sanctos qui ex fidelibus nascuntur. Imò quo iure ad Baptismum eos admittimus, nisi quod promissionis sunt hæredes? Nisi enim ante ad eos pertineret vitæ præmissio, Baptismum profana et quisquis illis daret. Quod si Deus in regnum suum eos adoptauit, quanta iniuria fit promissioni, quasi per se ad eorum salutem non sufficiat? Inclusa est infantium salus in promissione, quâ Deus Fidelibus testatur se fore illis, & semini eorum in Deum. Hac ratione sibi nasci pronunciabat, qui ex Abraham ducebant originem. Huius promissionis beneficio recipiuutur ad Baptismum, quia censentur Ecclesiæ membra. Non à Baptismo igitur initium habet eorum salus, sed quæ iam in verbo fundata erat Baptismo obligatur. <sup>Calu. q. 147. & 149.</sup>

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it would follow that, because the couenant and promise of fayth and saluation was made ; for example, to *Abraham* and his seed, & that because *Abraham* had fayth, was sealed with the signe of fayth, was iust by Fayth, must continue in fayth, and was sau'd by fayth, that therefore his seed *Ismael*, and *Isaac*; and as *Isaac*, so his seed *Jacob* and *Esaū*; and as *Jacob*, so all his seed, all the twelue Patriarches his sonnes, were likewise included in the couenant, were all borne of faythfull parents, all sanctifyed in their Mothers wombe, all sealed as faythfull with the Circumcision, the signe of faith, all made iust by fayth, all continued in the same fayth, and so all sau'd in heauen by vertue of that fayth. And as they, so their seed, and children, and their childrens children, from generation to generation must be likewise included in the Couenant; be likewise sanctifyed in their Mothers wombe, be likewise sealed with the signe of the Couenant, or Circumcision; be likewise iust by fayth, continue iust in fayth, and be likewise sau'd by fayth. And the same which it inferred of *Jacob*, and his child ren, and childrens children vnto the worldes end, may also be inferred and auouched truly either more generally of *Adam*, and all his posterity, or more particularly of any one faythfull, and his posterity for euer. For if *Adam* and *Eue*, or this particular faythfull person were faythfull, iust, and sau'd, then their children after them, and their childrens children for euer were likewise faythfull, iust and sau'd, because as the Parents had the promise of fayth made to themselves, and their children, so their children were borne sanctifyed of these faythfull parents, were sealed with the signe of fayth, Circumcision or Baptisme; were made iust, continued iust by fayth, & were sau'd as iust by fayth; and as these children, so also all their children and childrens children by the same reason were all included in the couenant or promise of Fayth, were al born sanctifyed by fayth, were all to be sealed with the signe of fayth, were all made iust by fayth, all cōtinued iust by fayth, & so are all sau'd by fayth; and so all the posterity of *Adam*, *Nati natorum, & quotquot nascentur ab illis*, as they were included in the promise of fayth made to their parents and them,

and

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and therby were all faithfull, and continued and ended all faythfull, so were they all saued. By which it should follow also not only, that all the whole world should be saued and none damned; but also that fayth, iustification and saluation should descend by inheritance from generation to generatio as Landes should by entayle, which cannot by any fine or recovery be cut off, sold, or lost. And as they are all thus faythfull, & iust by fayth apprehending the iustice of Christ, and had the iustice of Christ equally imputed to them for their iustice: so are they all equally iust, as iustified by the same iustice of Christ, and all equally iust with Christ, as hauing the same iustice theirs which was Christs; and so are all iust and perfect as any Saint, or Christ, are all as certaine of saluation as any Saint, or Christ, and shalbe all as blessed in heauen as is any Saint or Christ, with whome as they had the same iustice in earth, so for the same they shall haue the like glory in heauen. Which absurdity as of all absurdities it is most absurd, so doth it follow out of the same absurd doctrine.

Secondly, the same absurdity is inferred out of another of the Protestants vsually receaued position of doctrine, which is, *That every man shallbe saued by only Fayth*, and that by a speciaall Fayth, by which he is bound infallibly to believe that he shalbe saued if he wilbe saued: out of which their receaued doctrine I reason thus.

Whatsoeuer every man in particular is bound to believe as an article of Fayth necessary to his saluation, that is true & certaine, whether he do believe it or no.

But every man in particular is bound to believe as an article of his faith necessary to his saluation, according to the Protestants, that he shalbe saued.

*Ergo*, That every man in particular shalbe saued, is true & certaine, according to the Protestants doctrine, whether he believe it, or no.

The *Maior* proposition is true, and not deniable in any diuinity, because all articles or points of Fayth, which all are bound to believe as necessary to saluation, and vnder paine of damnation, are most certainly true, & *aeterna veritatis antecedenter*

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edenter, and before they be actually belieued, whether they be belieued or not by them, who ought to belieue them. For so, that there is a blessed Trinity of three persons & one God, an Incarnation of the Sonne of God, a Resurrection of the body and the like, is certainly true in it selfe, though the *Arians*, *Nestorians*, and other Heretikes doe not belieue it, which yet they are bound to belieue as necessary to saluation. Therefore if euery man be bound in like manner to belieue his owne saluation as certainly, and as necessarily as he is bound to belieue the B. Trinity, Incarnation, & Resurrection, & that as an article of his sayth; it followeth that his saluation is as certainly true as his Resurrection whether souer he do belieue, or not belieue either, or both of them; and so it is inferred that he shalbe saued, as well as ryse againe, though he do not belieue it: which is confirmed, because the obiect of Fayth, or thing to be believed hath in it eternall verity, before the act of mans Fayth doe conceave or belieue it, and therefore is believed because it is, and before was true, but is not made true because it is now believed; fayth not making, but supposing his obiect, which as it houlds true in the verity of the Resurrection, Incarnation, Trinity and others point offayth which are believed, because they are true, & are true whether they be believed or not; so it must hould true in the verity of euery mans saluation if it be a point of euery mans fayth. For if the certainty of his owne saluation be the obiect of euery mans fayth which he ought to belieue, then the same certainty or obiect is true before it be believed; and so it is true that he shalbe sauad before he do belieue, and true it is whether he so belieue or no.

Remission  
of their sins    The Minor Proposition or subsumption that according to & saluation the Protestants, every man is to belieue his owne Iustificatio-  
an article of and Saluation, is so certaine that it is their common receaved  
Protestants doctrine, that *Only Fayth doth iustify*, that this *Only Fayth* is

a Speciall Fayth, that this Speciall Fayth hath for his only obiect  
which it believes, remission of his sins, his Iustificatio & sal-  
uation by Christ, that this believe is a diuine fayth, a sauing  
fayth, as certaine a fayth, as that by which we belieue that  
there is a God, a Iesus Christ, a heauen or hel, so certaine that

It admits no doubt or vncertainty, but includes an infallible & assured confidence of the promises of God to vs of our salvation. Thus sayth Calvin (a) that *Iustifying Fayth is a certaine knowledge of Gods fauour to vs*; that (b) *euery one must vndoubtedly be sure that God is mercifull vnto him*. Beza, (c) that *Fayth is not to believe in God, or in the word of God, which Fayth the Diuellis haue*; confess. cap. 7. (d) *but a firme perswasion of our election in Christ*: A (e) *certainity by ffect. 8. p. 60. which we are more certaine then of any thing, that life euerlasting is due to vs*. Luther, (f) that *Fayth is a constant & firme perswasion without doubt or wavering of Gods grace & good will due to vs*; (g) *so certaine, that it is aboue all other certainty*. Bucer, (h) *that Fayth is nothing but a certaine perswasion of our saluation of Christ*. The (i) *Confession of Auspurge, of Saxonay, Luther, Lobecius, Pareus, Whitaker, Reynoldes, Perkins, That a man is iustifyed by belieuing, and that without wavering or feare of his owne infirmity, that his sinnes are forgiuen, that he is iust, and shalbe saued*. (g) *Idem in Iea (sayth Lewell) he must be so certaine, as if Christ was present and so told him; sayth Pareus, as certaine as that Christ dyed for the remission of our sinnes; sayth Luther, and Zuinglius, as certaine as he is of Christis saluatiō, yes so certaine, that except Christ be damned, he cannot be damned*. Whereupon they all hould that the obiect of *Iustifying Fayth*, is not to belieue that Christ is God and Man, was borne, dyed, and rose for vs, nor to belieue the Scripture and the word of God in it, which is a generall or historicall Fayth, and common to the reprobate, & the Diuellis; but to belieue that himselfe hath his sinnes pardoned him, is iust and shalbe saued, and that God is merciful to him, doth account him iust, and will sauе him, the certainty & assurance of which doth iustify him before God. All which may be scene in the Authors owne wordes in D. Smiths Collation. This is that speciall Fayth by which alone Protestants hould that every man is iustified & saued, and without which every one is damned. Therefore this Faith is necessary to saluation *necessitate medijs*, and as a thing so necessary, doth oblige euery one in particular vnder paine of damnation to haue it, because by it all are saued, and without Per. de Bapts.

<sup>a</sup> tom 1. col. 810. Reinol. thes. 2. p. 71. Lew. defenc. Apol. part. 2. cap. 6. ffect. 3. p. 149. Par. ubi supra. Luth. tom. 5. enar. in 1. Pet. 1. Zwing. tom. 1. in art. disput. Tygor. f. 628. See Kellsijon exam. pars. 2. exam. 13. f. 8. Calu. Turcif. L. 3. c. 12. See above chap. 7. ffect. 3.

(a) Calu. ca-  
thee. c. de fide.  
(b) Ibid. in  
Matt. 21. 21  
(c) Beza in  
confess. cap. 4.  
(d) Iaem. in  
Tim. 4. 15.  
(e) Idem in  
confess. cap. 4.  
(f) Luth. po-  
stil. in Dom.  
(g) Idem in  
Psal. 14. tons  
3. fol. 247.  
(h) Bucer in  
Matt. 16.  
(i) Confess.  
August. 1531  
art. 4. Saxon.  
cap. 16.

Luth. disput.  
tom. 1. f. 13.  
Cal. in Rom.  
10. 10. confes.  
fidei.

Zobecius.  
Par. lib. 3. de  
Iustif. cap. 4.  
pag. 643.  
Vv hita. ad  
rat. 8. Camp.  
pag. 36. l. 8.  
contra Dur.  
fect. 47. conc.  
vlsum.

without it, all are damned. Therefore true is the *Minor Proposition*, that as according to the Protestants, this faith alone is necessary for every one to salvation, so every one is bound to haue, and so to beleue it vpon paine of the losse of his salvation.

Vpon which premises, which in the first mood and figure inferre the Conclusion, followes, that according to this protestant position of *Iustification & Salvation*, by only & *speciall Faith*, that every one whethersoeuer he belieue or no, whether he be faithful or infidel, elect or reprobate, must be sau'd. Which absurdity as it is most absurd, so is the same more fully illustrated and deduced out of the same principle after this manner: *Speciall Faith*, or infallible assurance of salvation is necessary to saluation, as well to *Iudas* a reprobate, as to *James* an elect; and as *James* is sau'd by it, so is *Iudas* damned for want of it, according to the Protestants: therefore vnder paine of his damnation *Iudas* is as well bound to haue it, as *James* is; because it being a necessary meane to salvation, the want of it is *Iudas* damnation, as the hauing of it is *James* his saluation. *Iudas* therfore (and that which I say of *Iudas*, I say of all the reprobate) is as much obliged vnder paine of his damnation, to belieue as an article of his faith, that he shalbe sau'd, as *James*, or any elect is? But whatsoeuer *Iudas* and all the reprobate or infidels are bound to belieue as an article of faith necessary to their saluation, as wel as *James* and the elect, must needs be true, and that certainly and infallibly true, whethersoeuer they do belieue it or no: Therefore it must needs be true, that as well *Iudas* and all the reprobate shalbe sau'd, as *James* and the elect. The fundamental reason of which is this: All diuine Faith (of which kind, and that the most chiefe the Protestants will haue this their *Speciall Faith* to be) depends vpon diuine revelation frō God, this revelation supposeth truth in the obiect or thing revealed, the obiect of truth or thing revealed, is *eterna veritatis* and true in it selfe before it be believed, and so true whether it be belieued or no. The obiect therefore of this speciall faith, which every one as well reprobate as elect, is bound vnder paine of his damnation to belieue, and which is the remission

As well the  
reprobate as  
the elect o-  
bliged to  
believe all  
articles of  
Fayth.

Particular  
saluation an  
obiect of  
Protestants  
fayth reuea-  
led.

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remission of his owne sinnes , his *Iustification* and *saluation* ; is, and must be *eterna veritatis*, is, and must be true before it be believed , is, and must be true whether it be believed or no; and so it is and must be true, that every man , as well reprobate as elect , hath remission of sins, iustification and saluation, & it is, & was eternally true before it was believed, and so is true whether it be believed or no , and so, that his sinnes are remitted, he iustified and sau'd, whether he belieue or no . And as there cannot be giuen an instance in any other article of faith necessary to saluation, in which this reason ( which indeed is the ground of all faith ) doth not conuince that the article is true whethersoeuer it be believed or no ; so no reason , nor answer in any reason according to the same ground of true faith, can be giuen why it should not hold good also in this act and obiect of this *speciall Faith*, which if it be diuine faith must participat of the nature & essence of all diuine faith . Therefore it must follow that either this speciall faith is no diuine faith, but an illusion and phantasy , or if it be diuine , that this absurd absurdity must follow vpon it , that man may be sau'd without any faith , and that all shalbe sau'd whether they haue any faith or none .

Which is yet confirmed further by these two parities, the one diuine, the other humane : the former thus : As the Resurrection of euery man being an article of faith which euery man is bound to belieue, is true, that is, euery man shall ryse so to the particular salvation of euery one at the resurrection , whethersoeuer he do beleue it or no : so the Iustification and saluation of euery man being likewise an article which euery one is bound to belieue or else is damned , is likewise true , that is, he is iustified or sau'd whethersoeuer he do belieue or no . The reason of both is, because *remission of sins, iustification, or saluation* of euery one, being as well an obiect & article of ones faith , as the *Resurrection* of euery one is, they are both presupposed as true to faith, not composed and made true by faith , & so both alike eternally true, both alike true antecedent and before the act of faith, and so both true whether they be believed or no . The later thus : As King Charles for example ( whome God preserue) is right

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and lawfull King of England, whether he be by all subiects for such belieued and receaued or no , and the obligation that al subiects haue so to acknowledge & receauue him vnder paine of treason , doth suppose him to be their true King, for else it were not truly treason to refuse him : so all articles of faith, and amongst the rest this of proper saluation, are true whether they be belieued or no , and the obligation that every one hath to belieue them ; and so this , vnder paine of damnation , doth suppose them, and this to be true , for else could none vnder paine of damnation be bound to belieue

Zuing. tom. 2. in Exposit. Charles his title and right of being King ( supposing that fia. Christ. f. al are bound vnder paine of treason to receauue him ) is good 159. b. aua medium . whethersoeuer every one of his subiects do belieue it, and so

VVhi his also receauue him or no : so the truth of every mans saluation, sup- defended by positing every one is bound vnder paine of damnation to be- Gualt. in A- lieue it as true, is certaine and infalliblly true whethersoeuer polog pro Zu- every one do so belieue it or no , and so shall be iustifyed and ing. & operib. sauad whether they belieue or no . Which absurdity as it is eius, prefix. most absurd, so the Protestant principle of sole and speciaill tom. operun fayth, out of which it necessarily followes, must needs be Zuing. f. 27. a.b. & 28. absurd and false.

29. a.b. Vide The same absurdity may be inferred , and is seconded Simlerius in by other like absurd positions of some particuler Protestants , vita Bulling. as by that position of Zuinglius , who maintained that Theseus , & see Buller- Hercules , Socrates , and Aristides , all Pagans , are equally with gers allorace Peter and Paul in heauen ; by that of Iome of M. Fox his mat- of Zuinglius his forfud Treatise. in God & liue well ; by that of Puccius in Germany, of Syr Wil- f. 5, 10 b. mis. liam Hickman , and some of his fellowes in Lincolnshire heere in in England (which is also too common in the simple peoples mouths) that all men at the last shalbe sauad , and that G d will suffer none to be damned , whome he created . All which as absurd, do inferre and second the former absurdity .

Fifthly, it followeth that a man is iustifyed by a fayth which is in it selfe , 1. False, 2. Contradictory , 3. Sinnefull , 4. Rash, 5. Presumptuous , 6. Prejudicious to all Hope, Charity, and

That a man  
is iustifyed  
by a false  
Fayth.

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good life, and 7. Injurious to Christ as he is a Redeemer, a Law-giver, a Judge, a Priest, and also doth make him ignorant, sinnefull, & damned, as shalbe proued by euery one of these heades in particular. And first, that this Speciall Fayth, is a fayth not true, but false, is proued thus. First, because a true fayth is of thinges reuealed by God in scripture or tradition, and proposed by the Church in practise or definition, but that either so many of so contrary religions as *Lutherans*, *Calvinists*, *Anabaptists*, *Familists*, *Arians*, or, that any one, in any one of these professions is predestinated, iustified, & glorified, as they all believe, is neither reuealed in any Scripture, or Tradition from God, nor confirmed in any practise or declaration of holy Church, therefore not a true but a false fayth. 2. A true Fayth cannot perswade and propose belifes & doctrines which are contrary, and condemne one another; but this speciall fayth persuades a belief, doctrine, and certainty of saluation which is contrary, and condemneth one another, as the fayth and saluation of the *Lutherans*, *Calvinists*, *Anabaptists*, and the rest in number aboue 100. which are all opposit in fayth, all condemne one another, and yet are all sure of their saluation by this fayth: Ergo it cannot be true.

Secondly, that this fayth is contrary or contradictory in it selfe, is proued thus; That certainty of Fayth is contradictory which belieueth a fayth and doctrine contrary or contradictory; but by this certainty of Fayth the *Lutherans*, *Calvinists*, *Libertines*, *Anabaptists*, *Trinitarians*, and the rest, do belieue fayth and religions contrary and contradictory, as is manifest by the former instances, Ergo. Againe, that fayth is contradictory which doth make the same man belieue contradictions; but this speciall fayth makes men belieue contradictions, as that it doth make him iust, and doth not mak him iust, Ergo. That it makas a man iust they affirme, because by it a man is iustified; that it makes not a man iust, is proued, because by it he belieues that he is iust, therefore he is iust before he believes it, in the same manner, as God is God before he is believed to be God. Or thus: A man is iust before he belieue, because his iustice is the obiect of his fayth, and so presupposed to fayth, and yet he is not iust before he belieue,

believe, because this iustice is the effect of his fayth, by which he is iustified, and so is after fayth: but to be iust and not iust both, before he believe, is cōtradictory, Ergo. Againe, that is contradictory which is good, and not good, which doth make a man iust and not iust; but this speciall fayth is good, because it iustifyes, and not good, because it is a sin, and that mortall, Ergo. Againe, it makes a man iust, because by it he is iustified, & not iust, because by it he is made sinfull, it being a sinne as every good worke is in their grounds. Againe, this fayth doth alone iustify, and doth not alone iustify; alone iustify, because Calvin and all Protestants affirme it, & it alone doth not iustify because the same Calvin affirme, that Baptisme is a signe of remission of sinnes past and to come, which remission of sinnes to come, dependes vpon the memory of Baptisme past, and so not vpon fayth only. Againe, this fayth according to them being a worke of man wholly infected with original sinne, is a sinne, and so maketh a man sinnefull, & this fayth doth iustify, and so is a good worke: but to make a man sinnefull and iust, are contrary, or contradictory, Ergo. Againe, it affirme that every good worke, euен the least of the best person, is a sinne; & so there are no good workes but all sinnes; and it affirme that fayth cannot be without good workes, and so there are good workes; but to affirme that there are good works, and that there are no good workes, are contradictory, Ergo.

Thirdly, that this faith is a sinne, and makes a man sinfull, is proued thus. Euery good worke, euен the best worke of the best man, according to them, is a sinne, because it proceeds from a fountaine corrupted with sinne: but this faith which iustifieth is such a good worke which consequently is a sinne, therfore it maketh a man sinne, and so a man is sau'd from sinne by a worke which is sinne; made iust by an act which is iust, adopted the sonne of God by a worke which offendes God, and is made partaker of heauen by an act which deserues hell.

Fourthly, That this faith is temerarious, is proued thus. That is rashly and lightly believed which is belieued without any authority of scripture, which according to them is

That a man  
is iustified  
by a rash  
Fayth,

the

the only meanes of beliefe : but there is no Scripture that assures, for example, that either *Caluin*, *Knox*, or *Tindall* is predestinated, hath his sinnes forgiuen him, and shalbe glorified in heauen, which yet they believe, say they, more certainly by this speciall faith, then they do the diuinity birth, death, resurrection, or ascension of Christ, which they believe onely by an historical faith, therfore they rashly and without ground do belieue it. Which is confirmed, because to belieue things they see men haue sense, to belieue morall or mathematicall conclusions, they haue reason and demonstration, and to belieue articles of faith they haue revelation of God in scripture: but to belieue every one that his predestination, iustification, & glorification is certaine to him, is made knowne neither by experience of sense, nor by euidence of reason, nor by reuelation of scripture, or any way else; therefore it is rashly without ground believed.

Fiftly, That this only speciall faith is presumptuous, is proued thus: As that is desperation which will not hope for saluation by grace; so that is presumption ( both the extre-  
mes of hope ) which will hope for it without good works, good life, obseruance of the Commandements, and merits, to which life eternall is promised: but only and speciall  
faith excludes all good works, all merit, all obseruance of the commandements, as any meanes of saluation, and as not possible to be done. 2. It is great presumption to expect so great and eternall a reward, kingdome, and felicity without any labour, and paines for it, without any promise, or warrant of it, and that without any doubt, or feare of the obtaining it; all contrary to exprefse scripture, which wish vs, with feare and trembling to worke our saluation (a) : Not to be (a) *Phil. 2. 12.*  
without feare of sinne forgiuen (b) : And assures vs, that no man (b) *Eccles. 5. 5.*  
knowes whether he be worthy of loue or hatred (c). And all contra- (c) *Eut. 9. 1.*  
ry to the practise of all saints, who haue vsed such continu-  
ance, and seruour of prayer, such rigour, and austerity of penance, such retirement and forsaking of the world, all to obtaine and purchase it at Gods hands. Which yet this speciall faith will obtaine by only assuring and securing a man, most certainly of it, without either condition of works, and

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good life, without any works of penance or satisfaction, or without any doubt or feare of loosing it, or failing in it.

Sixty, That this only faith destroyes all hope, Charity, prayer, and good works, is proved thus. No man can hope for that which he hath; no man prayes, and makes suit for that which he hath, and cannot loose; no man labours to practise that which he deems impossible to performe. But this faith assures them of their predestination, that they are predestinate, and cannot be damned; assures them of Gods fauour that they haue remission of sinnes, and iustification, and cannot loose it: and assures them of glorification, that they shall enjoy heauen, and saluation, which is as due to them as to Christ, and can no more faile them then it can faile Christ; where is then any place for hope? It assures the that good works, and the keeping of the law is impossible; that penance, and satisfaction is fruitlesse, yea derogating from the merit of Christ; that all merit by grace, or hope of reward for our good deeds is excluded. That such a loue of God is required (to wit, an intensiu loue with all the force of our soule, and an only loue which admits no kind of loue of any thing else) as is possible only in the next life, not factible in this life: therefore by this faith is excluded all hope of reward for good works, all necessity of prayer for obteining the Kingdome of heauen, all vse of saying the Lords prayer for remission of sinnes, all truie of penance, or satisfaction for the punishment of sinne, all possibility of doing good, liuing well, and louing of God aboue all things, and withall is included a necessity of breaking Gods Commandements, of sinning mortally, & offending in all actions, euen in the best actions of the best men, as *Caluin* exprely affirmes; and yet withall this infallible assurance of the Kingdome of heauen is by this faith obtained and confirmed. Who will therfore, or needs, (according to these principles) to pray, to fast, to do penance, to forbeare sinne, to bridle his concupisence, to do good works, to loue God, and liue piously, since all are needless, fruitlesse, or impossible by this doctrine? Surely whosoeuer doth either preach this doctrine of good life, works, penance, and charity, as many moderate ministers

That a man  
is iustified  
by a fayth,  
destroys  
hope and  
Charity.

do,

do, or do practise in their life, and conuersation the same, as many well intending Protestants do, they cannot do it either out of the principles and grounds of their religion, which we see require no such thing, as all opposit to it; but either out of the engraffed light of natural reason, which doth teach it; or out of the good inclination of their natural disposition, which doth moue them to it; or out of the principles or morall vertues which morall Philosophers haue layd for it; or out of the doctrine, or example, & imitation of others who they see practise it, and for the practise to deserue a laudable commendation and worthy esteeme among men by it.

Seauenthly, that this speciall & only faith doth derogate from the vertue and perfection of the incarnation and passion of our B. Sauiour Iesu Christ, is proued thus: that faith which makes our blessed Sauiour neither generall Redeemer of all, nor so much as to be their sufficient Redeemer, and which makes him neither lawgiuer, nor iudge, nor phisitian, nor true sauiaour of mankind; and also doth make him ignorant, impotent, vniust, sinfull, desperate, and damned, doth derogate from the vertue of the incarnation, passion, resurrection, and ascension of Christ: but this only and speciaall faith, and the assurance of iustification by it, doth all this, ergo.

That a man  
is iustified  
by a faith,  
which is in-  
jurious to  
Christ.

And first, that it makes Christ no generall Redeemer of all mankind is proued. 1. Because it takes away from him the vniuersality of his redempcion, and the extension of his charity to all men. For though Christ shew not his blood for the Angels, neither was a Redeemer of them, whose fall of Christes was not generall of all Angells, either *in individuo*, or *in specie* (as was mans, who wholly fell and sinned, especially in *Adam*) and whose sinne was more voluntary, and very pardnable, in that their ynderstanding was greater, and their temptation lesser then was mans, whome the Diuell seduced, & whose sinne was not voluntary in their owne person, but in *Adam* their first father: yet least Christ should either seeme impotent that he could not, or vnmercifull that he would not shew his mercy to any estate wholly either of Angells, or of men, it did beseeche, and besit the property of his power, and goodnesse that it shoulde shew and extend it selfe to the whole

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whole race of mankind at the least; and that he should offer vp his bloud sufficiently for the redemption of all, and chiefly (as he did) of thole who sinned, not actually and willingly, but by the sinne, and in the will of another, as all by originall sinne did in *Adam*. And as it was conuenient, so it is

- (a) *1. Tim. 2. 6.* testified of him, That (a) he gave himselfe a redemption for all; that (b) he is a propitiation for our sinnes, and not for ours only, but (b) *1. Ioan. 2. 2.* also for the whole world; that (c) he would haue all saued and come to the knowledge of the truth; that (d) he is the Lambe of God which (c) *1. Tim. 2. 4.* takes away the sinnes of the world; and (e) whome God gau, his sonne, for the world. Which word (world) includes rather the wicked, and reprobate, then the elect and iust. But this his (d) *Ioan. 3. 16.* generall redemption, and dying for all men is by this special Fayth quite ouerthrowne; in that the defenders of it affirme *Calu. 3. 18.* that Christ dyed only for the elect, not the reprobate; that *22. or 23.* this fayth is giuen only to the elect, not to the wicked, which infers that Christ was either weake and vnable, and *Coloſ. 1. 20.* the value of his passion insufficient, to recompence the debt *Ioan. 2. 2.* of all mens sinne, and that the malice of the sinne was more *Bega colloq.* great in all men, then the vertue of God was powerfull in *Mont. Peſul. f. 211. 214.* Christ; or that Christ was more cruell in rigour of his iustice *etc.* to condemne the greatest part of the world for sinne, then *Sanch. misce.* he was mercifull in the tender bowels of his compassion to *l. 2. pag. 180* offer vp his paines, and passion for the redemption of al from sinne.

Which faith deioates from the perfection of Christs redemptiō. Secondly, That speciall faith makes Christ no perfect redeemer of any, no not of those elect and iust, for whome, according to them, he was borne and suffered, is proued by these 3. reasons. 1. Because they believe not that Christ who as man did suffer, did also as God ordaine himselfe thus to suffer: nor that Christ, who, as man, did offer his sufferings to God iustly offended, and required satisfaction in iustice equivalent to the offence, did also, as God, accept of this suffering for the redemption of mans offence, though performed by a person who was without offence: nor that Christ, as man did undergo all paines and torments which the malice of Sathan, and man could inflict for the more copious redemption of man, (to shew therby the goodnes of God, the greatness

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nes of sinne , and the ingratitude of man , whereas any one action, or any one drop of bloud had beeene of more worth in dignity and goodnes, then all the sinnes of all men were of value in malice and basenes ; did also, as God, giue such a dignitie, worth, and value to these sufferings, that the least, or any one of them , as proceeding from the person of God, was a price sufficient to haue redeemed all the sinnes of all men , and of as many worldes besides as are men, if so many had beeene : (because, I say, they will not belieue this worth and value in the workes and sufferings of Christ, God and Man, to be so much infinitly greater then all the gravity of all sins of all men, as the goodnes of one God is infinitly greater then the malice of all men ; therefore they require in the Passion of Christ the selfe same paines, and an equall degree in the same paines of Chrits suffering for men, which was due, & should haue beeene inflicted vpon man . Therefore, say they, as man was to suffer in body and soule, so was Christ to suffer , and did suffer, not only in body, by shedding his bloud, which as corporall auailed little : but in soule also, which for the sinnes of the soule was to suffer the paines due to the soule . And as man was to suffer the paines of hell in body & in soule, so was Christ to suffer, and did suffer all the same paines of hell, which man shoule haue suffered , and so was presented before the tribunall of God for man, as guilty of sinne, Feared the judgment of God against this sinne , doubted and feared the sentence of his damnation for this sinne , and wauered betwenee blessing and cursing of God, betwenee praying and blaspheming of God, vttered wordes not only of inconsideration and perturbation, but euен of desperation, and at last suffered all the paines and torments of hell in his soule vpon the Crosse , which any damned doth suffer, or ought to suffer in his soule for the same sinnes in hell . In 1585 .

which, 1. They deny the fulnesse and perfection of Chrits redemption , euен of the elect , in that they deny the infinite excesse of dignity and value in euery action and passio of Christ, as proceeding from his diuine person aboue the malice of sinne . 2. They doe derogate from the vertue of Chrits bloud shed by his passion (of which the Scripture affirms, that (a) he iustified vs in his bloud ; (b) that he redeemed vs

*Calu. harm. 26. Mat. 37.  
46: et in 27.  
2. Institut. 16.  
Luth. in Psal.  
22. tom. 3.  
Witten. ann.*

(a) Rom. 3: 24. 25. Rom.  
1. 9.  
(b) 1. Pet. 1:  
10. Act. 5. 9.

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(c) *Apoc. 15.* in his bloud; (c) washed vs in his bloud; (d) pacified for vs in his  
 22. 14. bloud; (e) purchased vs with his bloud; (f) and made his new testa-  
 (d) *Col. 1. 10.* ment in his bloud; in that they affirme (g) nothing had beeene done  
 (e) *Act. 20.* if Christ had dyed only a corporall death. 3. They do extenuate  
 28. the merit of Christ, in that they auerre, (h) that in the iudgmet  
 (j) *I. Cor. 11.* of God there is no place of merit for Christ. 4. They do impose v-  
 25. *Luc. 22.* pon our B. Sauour horrible impiety, & blasphemey, in that  
 20. *Mat. 26.* they auouch him to haue doubted, feared, and wauered in  
 28. *Mat. 14.* his saluation, to haue beeene ready to curse, and blasphemey,  
 24. and to haue despaired, and suffered all the torments of the  
 (g) *Calu. 2.* damned in hell. In all which as they impose this horrible  
*Instit. 16. 20.*  
 (b) *Calu. 2.* blasphemy vpon our B. Sauour Iesus, and make him more  
*Instit. 17. 1.* sinnefull and vncertainte of his saluation, then they are of  
 theirs; so they do most impiously derogate from the vertue  
 of his death and passion, and from the perfection of his redē-  
 tion, and in the effect thereof, euen in those elect who ac-  
 cording to them, be only by his death saued & redeemed.

Secondly, because to be a perfect, and full Redeemer of  
 the elect, is requisite that he redeeme them from the serui-  
 tude, and misery into which by sinne they fell, which was  
 the seruitude and misery, 1. Of sinne, into which being de-  
 priued of grace, they of themselues cannot but fall, and of  
 themselves cannot ryse again; you (a) are seruants of sinne. 2.

(a) *Rom. 6.* Of Sathan, to whom by sinne they are made captiue, and  
 17. *C. 11.* (b) cannot of themselves resist his will. 3. Of sensuality, and the  
 (b) *1. Tim. 2.* (c) Law in the members repugning to the law of the mind, which of  
 (c) *Rom. 7. 23.* themselves they cannot maister. 4. Of the law of workes,  
 which of themselves they cannot performe, but by it re-

(d) *Gal. 3. 10.* maine vnder (d) the curse. 5. Of hell, which for their owne  
 (e) *Ifa. 28.* demerit is due to them, we (e) haue made a covenant with hell.  
 15. But by this doctrine of sole fayth, that Christ did not redeem

euen the elect from any of these captiuityes, and miseries,  
 especially of sinne, Sathan, sensuality, and law of workes,  
 nor yet from Hell, is proued. Not from the seruitude of sin,  
 because the best man in his best workes, according to Cal-  
 uyn and Luther, cannot but sinne, as before, and because the  
 iust hath no inherent grace or iustice to sanctify him from  
 sinne, but only imputatiue, couering his sinne, and making  
 him

*Calu. Instit.*  
 14. 4. *C. 9.*  
*Luth. conjur.*  
*Castum.*

him seeme and shew iust. Not from the seruitude of Sathan, because he wants Free-will to resist him, and so cannot but yield to his infigation, and because he still remaines in sinne both originall and actuall, and so by sinne remaines Sathan's slave. Not from the concupisence, because it still remaynes in him, infects euery action proceeding from him; and because, according to Caluin, not to haue concupisence is impossible, and according to Luther, to haue a Woman is as necessary for a man, as to eate, drinke, sleep, or as to be a man. Not frō <sup>Calu. 2. Inst.</sup> 7.5. & 6. the seruitude of the law, because the performance of the law <sup>Luth. tom. 5.</sup> and the doing of good workes is impossible, and because ma- <sup>serm de Ma-</sup> though iust, remaines still guilty of the disobedience of the <sup>nimey.</sup> law. Not from the misery of hell, because while a man remaines a worker of sinne, a seruer of concupisence, a transgressour of the law, and a slave of Sathan (as according to the former confessed doctrine, eu'en the iust and elect do) he cannot but be subiect to hell, and hell be due vnto him: therefore if Christ redeeme not eu'en the elect, and iust from the seruitude either of sinne, Sathan, sensuality, the law, or hell, as by this their doctrine he doth not, he cannot be a perfect and complete Redeemer, eu'en of those elect, whom only, say they, he came to redeeme.

Thirdly, that this doctrine makes Christ a bad Phisitiā, & worse Chirurgeon of soules, to cure them of their sinnes, which makes Christ no good Phisitian of soules.

is proued: Because he infuses neither grace into our soares to cure them, nor giues strength to our infirmityes to enable vs, nor extinguishes the poyson of originall sinne which still infects our actions; but only couers our soares, and wounds with a faire cloake of his owne justice, presents vs thus couered before God as iust, and imputes no sinnes vnto vs; though inwardly indeed we remaine vnjust, and wicked, in soule, in hart, and in all cogitations, wordes, or actions. What doth Christ therfore? Surely no more then a Chirurgeon, who finding a man wounded, and his woundes festered, and infecting the rest of the body, should only couer the same with a faire cloath, prudice, and shew him to the people thus couered, and for this cure account both the man safe and sound, and also himselfe a perfect Chirurgeon

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or Phisitian worthy of honour and reward for his paines. Such a Phisitian or Chirurgeon, according to them, is our Sauiour, and such a cure doth he worke vpon all his elect, whome he cures, and redeemes; & no beter, for he cures not by grace infused, either the ignorance of the vnderstanding or the malice of the will, or the concupiscence of the affecti-  
ons, or the infirmity of the exterior faculties: but only couers and hides them with the cloake of his justice, and so imputes them for no sinnes, and accounts the persons iust, which is all the cure that our Phisitian Christ works on vs in their new doctrine.

Fourthly, that this doctrine makes Christ either no law-giu-  
er at all, contrary to the Prophets who call him a *Law-giu-  
er*, and to his disciple S. John who sayes, *he gave a new com-  
mandement*, or els such a law-giu-er as makes lawes which are  
neither iust, vpright, nor agreeable to reason, and equity, is  
manifest; for either they hould that Christ made no lawes,  
*Isa. 33. 22.* *Iours. 13. 34.* and was no law-maker at al, but a Sauiour only, who tyed  
vs to none, but freed vs from all lawes, and cleared our con-  
science from all obligation to all lawes, from all obedience  
to all lawes, and from any scruple, or punishment of trans-  
gressing any law naturall, morall, or diuine, of Church or  
common-wealth, of God, or of man, and by the liberty of  
his Ghospell gaue vs freedome to do what we will, to omit,  
or comit what we will, without condition or obligation,  
but only to belieue, and assure our selues that we are sure to  
be saued. Or if they admit any obligation of keeping any  
lawes, as the morall law of the ten Commandement, or o-  
ther, they auerre it to be impossible to keep them, euen for  
the iust and perfect, though assisted with the help of grace,  
whereby they make God cruell in imposing that vpon vs,  
which we are not able to performe; vniust in punishing vs  
for that which he enforces vs to commit; & vreasonable,  
in charging vs aboue our ability, & in punishing vs for not  
doing that which we could not do. As afterward is more at  
large shewed.

Fifthly, That this faith doth take from Christ all authority  
either of judging at all, or of judging vprightly, & so makes  
him

Which ma-  
kes Christ  
an vniust  
judge,

him either no iudge, or an vnjust iudge, is proued; Because  
in a iudge is requisite, 1. That he vnpartially disculfe, and  
examine the cause. 2. That he duely reward the iust. 3. That  
he iustly punish the offender. But this doctrine leaues no  
place for discussion of sinnes, because, according to it, all  
works are sinnes, as proceeding from originall sinne, and  
infected with originall sinne, and all sinnes are a like great  
as equally forbid by the law of sinne, which forbids as well,  
and vnder as great penalty (at least in generall) of death &  
damnatio, the theft of a pin as of a pound: therfore all discussio  
of this difference is needless where no difference among  
them in greatnessse is admitted. 2. It leaues no place for re  
ward of God worke, in that it admits neither any worke  
to bee before God good, nor any persons to be inwardly iust,  
nor any merit to be possible by any worke, or person, nor any  
reward to be due to any merit; but where neither worke is  
good, nor person iust, nor merit deseruing, there can be no  
justice of remuneration in rewarding either good works, or  
iust persons. 3. It leaues no place to the iust punishing of the  
wicked, for where all persons are either already iudged, and  
sure to be punished, as the Infidels and Pagans are, for <sup>Ioan. 3. 18</sup>  
*that believes not, is already iudged;* or shall not at all be iudged,  
nor punished, as all faithfull (Protestants) shall not, who  
are sure to be saued; where the thing commaunded is impos  
sible to be done, or the law commanding doth not oblige  
to the doing; where God doth ordeine that thing to be done,  
and compels the person to do it; where the person com  
maunded hath neither ability to do the thing commaunded  
if he woulde, nor yet freedome of will to do it if he could,  
there can be no place of iustice in the lawmaker to punish  
the fact thus committed, or the person committing it. But so  
it is according to the former Protestant doctrine. Therfore,  
according to the same, Christ cannot at the day of iudgment  
judge any, or at the least not iustly; and cannot be either a  
iudge, or at least not a iust iudge, according to every mans  
works.

Sixtly, That this doctrine doth bereave Christ of his  
priesthood, and power of sacrificing, and offering for sinnes, no Priest,  
VWhick ma  
kes Christ  
is

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is proued thus: As in all states of nature ceremonall, or grace; finnes were committed; so in all states were sacrificesordeined for remission of finnes, and priests appoited to offer for the same. In the law of nature the sacrifice was voluntary, & the priest was the eldest of the family. In the law of Moyses the sacrifice was determined to certaine beaults, birds, and meates, and the priests were *Aarons* posterity, and the tribe of *Leui*. In the law of grace the sacrifice is the body and bloud of Christ, and the priests are Christs Apostles, and who are consecrated by lawfull orders from them. Christ, as in persona so in his Priesthood and sacrifice, he surpassed both the eldest of the family in the law of nature, and the *Leuiticall* priests, & the sacrifice of both; for they were only men, he was God & man; they were men sinfull, he was not polluted with sinne, they as men and sinners are far distant from God, to whom, & like to men in sinne for whom, they offer; he as participating of God to whom, and of man for whome, he offers, is one, & imediate with both. They offered often, and many times, as wanting one full price able to make a full redemption at once; he offered once for all, and that a full price, & satisfaction sufficient for all. They were annointed with materiall oyle of olives; he with internall oyle of Deity aboue his companions. They offered sacrifices many in kind, and meane in quality, all interiour to themselves; he offered one and that most iust euuen himselfe, and his owne body & bloud: of which sacrifice himselfe was, 1. The priest, anointed by his incarnation to offer. 2. The sacrifice ordeined by himselfe, an hoste to be offered. 3. The temple consecrated to God for his holy offering. 4. The Altar in his body which was sprinckled with the bloud of this offering; for all which reasons Abraham, and the *Leuiticall* priests in him and in his loynes as interiour, offered tithes to *Melchisedech* as superiour, and in *Melchisedech* to Christ figured by him as the chiefe of all. The sacrifices Christ offered were of two sorts, both of them one; and the same in substance, to wit, his owne body and bloud, but differing and diuerse in the manner of offering; the one on the Crofesse, the other at the supper; the one bloody, the other vnbloody; the one, in his owne

dwne forme of man , visible , the other , in the forme of bread and wine , inuisible ; The one once , and not reiterat-ed , as being a sufficient price of our redemption , the other often , as the application of the former , and that often repea-ted as sinnes are often committed . By the one purchasing to himseife his Church in his bloud , by the other conseru-ing & sanctifiyng the same to himseife by his grace . By the one , as a cause meritorious deserving grace , pacifying God , and reconciling man to God ; by the other as an instrument causing grace , sanctification , satisfaction , and actuall remission of sinnes ; for by it , as by Baptisme , is wrought remission of sinnes , and , as by fayth , hope , charity , and other vertues , is obteined grace and saluation .

Now sith it is evident that Christ was , 1. a Priest . 2. Ac-cording to the order , not of Aaron , but of Melchisedech . 3. For euer .  
Sith it is evident also , 1. That a Priest and sacrifice are corre-latiue and so mutuall , that where the one is , there the other must be . 2. That Melchisedech was a Priest , and his sacrifice Gen. 14.18 , was in bread and wine . 3. That Christ is compared to Melchise-dech , not only in his kingly authority , as King of iustice and peace as Melchisedech was , nor only in his genealogy , as being without Father as man , and without mother as God , or without predecessor before him , or successor after him in the office of redeemer , as Melchisedech is said to be without Father & mother (a) ; but also in priestly function ( concealed on pur-pose by S. Paul (b) for the incapacity of the Jews , as a thing of which he hath a speech great and inexplicable to vtter ) and in his priestly sacrifice by offering bread & wine as Melchisedech did , and that not for one time , but for euer .  
Sith , I say , all Heb. 7. 3 : this is evident , it followes , 1. That Christ is a priest , not ac-cording to Aaron in offering bloud , but according to Melchi-sede-ch in offering bread and wine , and that not once by him-selfe , but for euer by his Apostles and Priests , to whom he gaue commission to offer the same sacrifice which himselfe had done . 2. It followes , that to verify Christs being priest for euer according to the order of Melchisedech , there must be a succession of priests and sacrifice in Gods Church to offer the same sacrifice for euer , & so to make his priesthood continue for

Gen. 14.18 ,  
Heb. 5. 11 .

for euer. But by this former Protestant doctrine is excluded all sacrifice for sinne, all priesthood to offer sacrifice, and all holy orders to consecrat priests; and so this perpetuall priesthood and sacrifice of Christ according to Melchisedech, is rejected. First in Christ himselfe and his owne person whome they deny to haue offered any sacrifice at his last supper. Secondly, in his Priests and deputies, to whome they deny all authority of Priesthood, and all power to offer sacrifice, and so admit no sacrifice at all according to the order of Melchisedech, either by Christ, or his Church, and why? Because only Fayth doth iustify, satisfy, and apply the merit of Christ, only Fayth doth couer all finnes by the apprehension of the iustice of Christ, only Fayth doth assure all that they are iust, shall continue, and that they need no other worke, Sacrament, or sacrifice to make or keep them iust, but only Fayth, and so this Fayth destroyes all sacrifice, & therby the Priesthood of Christ.

By a fayth  
which ma-  
kes Christ  
ignorant.

Lastly, that this doctrine bereaues Christ of his knowledge, both beatificall, by which from the first instance of his conception he did clearely see God; and also infused, and that not out of thinges naturall, and by accidents infused, which by nature, and industry may be obtained, but also of thinges supernaturall, and *per se* infused, of thinges which are by fayth reuealed to vs, such as are the mysteries we believe, and the secrets of harts, all which by ancient Deuines is admitted to haue beeene in Christ from the first instant of his conception: That, I say, they deprive Christ of all this excellency and knowledge, and make him ignorant, and more ignorant then Adam, who was created as in perfection of stature, and strength of body, so also in perfection of all philosophicall and theologicall knowledge in soule, by which he

3. Reg. 4. 30. gaue names to all beasts; and more ignorant then Solomon, who was the wifest of men before or after him, is proued: Because they affirme that he (a) assumed our ignorance, that he was ignorant like other children, was instructed as boyes

(a) *Luth. con-*  
*cusa de natal.* also habituall as others do, learned and profited in artes and  
*Christ. fol. 67* sciences humane and diuine as children do; that he was ignorant

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ignorant of the place of Lazarus his buriall, of the Lewes Zwing. in cap.  
fayth who offered the man ticke of the pally; of the Figge- 2. Luce.  
tree, both of what kind it was, and what fruit it bore; and Beg. in Heb.  
of the day of iudgement, not only to reueale it to others, but 3. 7. & in  
to know it himselfe; that he made farre fetcht similitudes, colloq. mons.  
and needleſſe illations nothing to purpose, wrested the wor- pag. 177.  
des and ſense of the Prophets, weakly conuerted his aduersa- Bucer. in cap.  
ries, failed in memory, and made prayers and petitions vna- 2. Luce.  
aduifed, and not premeditated, forced with the vehemency Dan. ex cont.  
of ſorrow in the garden: all which are by Calvin imputed to pag. 143.  
him. But if Chrift was thus ignorant and blind in his vnder- 10. St. in anti.  
ſtanding, then might he be deceaued in his iudgement, and Bellarm. pag.  
ſo deceauing others, and faile in truth of that he ſayd, or reuea- 36.  
led in Scripture; then may the scripture be false, his fayth Whitak. ad  
and doctrine be false, all Christians be lead into errour and ration. 8.  
blindnes; then may he be infirme in his operations, and ſin- Camp. p. 35.  
full also in his actions. For if the vnderſtanding, which is Serranus cot.  
the light to lighten, and the guide to direct the other facul- Hay. part 4.  
ties of the ſoule, may be blind, ignorant, inconfiderate, and pag. 284.  
erroreous; then may the will which doth follow the light, Mat. 9. 2.  
and direction of the vnderſtanding, and wil nothing but Matt. 21. 18.  
that the vnderſtanding knowes, alſo faile in the election of Matt. 14. 36.  
good, and ſo will that is ill, and commit finne; and ſo may Matt. 26.  
Christ, who is the Way, the Truth, and the Life, fall into Luk. 2. 45.  
errour, falſhood, and finne, and ſo erre, deceauing and commit Parens l. 5. de  
finne. amisiſt. gratie

To all which if we adde the detestable, and blasphemous assertions boldly auerred by prime Protestants Luther, Caluin and their fellowes against Christ, to wit, that God made him a sinner, vnjust, guilty and hatefull to himselfe, that he was culpable, a sinner true, and most truly a sinner as other men, a sinner most Sinnefull, great, most vile, and obnoxious to the anger of God, that he carried himselfe vncurteously, and not like a sonne to his mother, that he made a prayer vnpresmeditated, a vow abrupte, inconsiderate, contrary to his vocation, to be corrected, retracted, and renounced; that he renounced his office of mediatour, was forgetfull of our sauation, and the charge committed to him; that he confessed his effeminate nenesse, esteemed himselfe not to be sent of God, did waue betweene

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praising and blaspheming of God, did stagger among the waues of tentations, uttered words of desperation, was overcome with desperation, did renounce his saluation, knew God was angry at him; that he stood in need of Baptisme, was cursed and execrable as commonly the damned are; that he suffered the horrour of a conscience feeling Gods eternall wrath, did feare, and highly despaire in his soule in the same manner as the damned, did wauer betweene hell and life, struggle with the horrour of eternall paines, had an horrour of eternall punishment, was tormented with the feare of horrible damnation, was horribly afraid of the profoule abisse of death, was in feare to be absorpt by death, was stroken with the horrour of the diuine malediction, was tortured with anxiety as if he had God his enemy, feared his saluation, was perswaded that he was vndigne, and was striken with the horrour of Gods judgment more then ever any man was, or could be, in which his horrour consisted the summe of our consolation; that he suffered the same paines of hell which the damned do suffer, tasted, felt, and suffered the true paines or dolours of hell, the infernall paines and sorropes of hell, was in the middest of the tormentes of hell, suffered the paine of hell, the same paine and punishment with the damned, the horrible tormentes of a damned man, the eternall paines for the time, the execrable death, the second death which is the death of the soule, the separation from God, felt, tasted, and endured the eternall death, the anguish of hell, the tormentes in hell after death both in his body and soule: All which are the very summe, and abridgement; without adding or agrauating of any one word, of the more ample speaches and sentences of the most famous Protestant Doctours, and maisters, as Luther, Melanchthon, Illyricus, Reineccius, Lobecius, Hutterus, Vrfinus, Pareus in Germany; of Caluin, Beza, Danieus in Geneua; of Tilenus Piscator, Molinæus, Polanus in France; of Vorstius, Homius, in the Low-countries; and of Whitaker, Perkins, and Parkes in England; and may be seene at large in the learned Collation of the Right reverend Bishop D. Smith.

Damned.

In the pains  
of hell.

Smithius col-  
lat. doctrin. de  
Christo. cap. 3  
art. 11. 12.  
23. & 22.

If I say we adde all these execrable, horrible, and blasphemous affeitions against the eternal Maiesty & goodnesse of the sonne of God, and compare them with the infallible certainty, and assurance which they make euery one of their owne predestination, iustification, and glorification, of which

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which by faith they make themselves to certaine as if Christ had beeue present and said they shalbe sauued; so sure as they are sure that there is a God, or that Christ is sauued, which are likewise at large in the same Author faithfully collected: If, I say, we adde all this impiety, blasphemy, and infidelity which is vented, and inuented by this priuate spirit, and both practised, preached, and printed by the chief professors of the same, and so diuulgued to the vew of the whole world to be believed and professed of all as the word, and the pure word of God, as the honour, and greatest honour of God, & Jesus Christ; I see not what greater hypocrysy, & dissimulation, what deeper blasphemy, and abomination can be vttered, or by what meanes a readier or broader way to the subversion of all Christianity, and piety, and the erection of all Atheisme, & Barbarisme can be made, and prepared. And thus much of the absurdities which ensue vpon the priuate spirits doctrine, of sole, speciaall, and certaine iustifying faith, & the consequēt points of doctrine depending vpon it.

*Smith coll. &  
doctrin. lib. 1.  
cap. 16. art.  
10. pag. 447.*

*Absurdities which follow vpon the third head, that  
is, of Concupiscence being originall sinne.*

SECT. IIII.

**O**V T of the third principle, or progeny of this priuate spirit, and the doctrine hanging vpon it, which is, that originall sinne (which they make to be Concupiscence) doth remaine in the regenerate, and iust, is not remitted, or abolished by Baptisme; but only not imputed, and couered by faith; doth corrupt the whole man, & all his actions, internall and externall, doth staine with sinne all good works even the best of the best men; doth strike dead all freewill, liberty to do well; doth strangle all inherent justice and sanctification; doth stope all merit, satisfaction, and penance; and doth set a stay to all possibility of keeping the commandements, with such other like now paradoxes ensuing vpon it: out of this, I say, it followes, first. That the whole

*Absurdities  
which fol-  
low vpon  
Concupi-  
scence being  
originall  
sinne.*

Protestant Church, and their spouse of Christ which consists  
 i . That the only of such elect, and regenerat persons as these, is (if we  
 whole Chur  
 che of the  
 Protestants,  
 is a congrega-  
 tion of  
 great sin-  
 ners.  
 Protestant Church, and their spouse of Christ which consists  
 i . That the only of such elect, and regenerat persons as these, is (if we  
 may so tearme it) a kingdome, a City, a temple, a houſe, a  
 spouse, a body of Christ (by which termes the true Church  
 of Christ is stiled) consisting of ſubiects, Citizens, ſeruants,  
 persons, and members, who in euery action, euery good  
 worke, euen in the beſt worke of the beſt of them, do ſinne,  
 nothing but ſinne, and cannot but commit ſinne, and that  
 mortally; all whose thoughts, words, and deeds are ſinnes,  
 mortall ſins, damnable ſinnes, and they by theſe ſinnes are  
 vncleane, polluted, vniuft, and full of malice in the light of  
 God; who are not able to obſerue, keepe, or perorme any  
 one, much leſſe all the commandements of God, as imposſi-  
 ble, and not obliging vpon any condition to ſaluation; who  
 are idolaters, blaſphemers, forſwearers, breakers of the ſab-  
 both, adulterers, murtherers, theeuers, false witneſſes, ei-  
 ther in external action, or in internall desire, in which they  
 muſt needs breake euery commandement; who cannot by  
 any one act, once in all their life, belieue, feare, praife, or loue  
 God, as they ought; who haue no inward grace, vertue, or  
 iuſtice inherent, and iuſted in their ſoules; but all ſinne,  
 deformity, pollution, rebellion, and contumacy againſt God,  
 and his commandements (which are alſo the very words  
 of the foreſaid Protestants cited by the foreſaid authour;)

*Sicut. collat. l.* who are as pointed faces, of themſelues deformed, and only  
 1. cap. 13. by colours made to ſhew faire, as ſepulchors of dead men out-  
 art. 9. p. 246. wardly whited; but within dead bodies; As wolues couered  
 art. 9. pag. with the wolle of ſheep, but inwardly rauenos; As foolish  
 446. cap. 18. virgins who haue no oyle in their owne lampes, but thinke  
 art. 1. p. 474. that others oyle ſhall ſuffice them; As bodies ſtemed, and  
 476. ~ stinking with corruption of rottenelle, leproſy, and ordure,  
 and only couered with faire cloathes made of the filke of  
 Christs iuſtice: Such are all elect, iuft, regenerat, and holy  
 Protestants; of ſuch conſiſts their congregations, & Church,  
 and with ſuch is filled their kingdome of heauen, & by ſuch  
 are Catholiks condemned and perſecuted heere in England.

Secondly, it followes that any faythfull, iuft, and regene-  
 rate Protestant may (in respect of any pitt of damnation) as

well

*By doctrinall absurdities following.*      261 SECT. 4.

well commit theft, murder, adultery, periury, idolatry, sacrilege, incest, and all enormous vices, as exercise himselfe 2. That even in abstinence, continency, justice, almes-deeds, or, as ready Protestants may as the Bible, heare a sermon, receave the Communion, say his prayers, belieue, loue, or prayse God, and the like. For as both the one, and the other proceed from originall sinne, & are infected thereby with the staine of sinnes, and that mortall, deseruing eternall damnation; so are neither the one, nor the other kind imputed to him for sinnes, nor are punished with damnation as sinnes. As both the one, and the other are damnable in the reprobate, and he for both shall be punished in hell, so neither the one nor the other are imputed to the elect, nor he for either can be hindred from heaven. As in both the elect, and reprobate, works are not distinguished by the obiect, but by the person, being all mortall sinnes in themselues; so in the reprobate all are mortall; in the elect all veniall, all pardoned, none imputed, none punished. And as the good works in the elect do not merit any reward of glory, nor satisfy for any punishment of sinne; so the bad works in the same elect shall not receave any infliction of punishment, neither deprive him of any benefit of justification; both therefore the good & the bad are in themselves great sinnes, as proceeding from concupisence, which is sinne, and as violating the law, but both are by fayth not imputed, both by the justice of Christ couered, and so both in a sort indifferent to be committed or omitted, as both deseruing, and neither receauing punishment; both being sinnes in themselues, and neither imputed for sinnes by God. Upon what motiue or ground therefore of religion, either of displeasing God, or of hope of reward, or of feare of hell, can a regenerate Protestant be induced to auoid sinnes, rather then good workes, or to liue virtuously rather then vicious. 3. That they, fith both are mortall sinnes, both mortally offend God, grounds of Protestant and both equally are not imputed, neither punished.

Thirdly, it followes, that any faythfull and regenerate Protestant may according to the groundes of his fayth, commit any, or all the former sinnes, yea all the sinnes which any reprobate doth commit, and yet remaine a just, regenerate Protestant.

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rate, and perfect protestant. For if faith only doth iustify, & once had can never be lost by any sinne whatsoeuer, & it no sinnes be imputed, but all be by the same faith remitted; then may he cōmit any, or all the said sinnes, and yet retaine faith and iustification, and keep his assurance of saluation, and so continue still a perfect regenerate Protestant, and is as high in perfection, as strong in faith, and as sure of saluation as any Saint is in heaven who never committed any of the same. What conscience therefore, or scruple will he make of any the said sinnes, sith he shall receiue by them no losse of faith, no detriment of iustice, no displeasure of God, no punishment of hell?

4. That in  
vaine & to penance and sorrow for sinnes, all chastising of our bodies,  
no end, are which S. Paul vsed for sin, all fasting, sackcloth, hairecloth,  
1. all pennā- or ashes, with David, the Niniuites, Manasses, Achab, and others  
ee, mortifi- before Christ vsed for their sins; That in vaine, & to no end  
cation, and is all forsaking the vanities, and pleasures of the world, all  
austeritie of  
life.

Fourthly, it followes, that in vaine, and to no end is all  
abnegation, resignation, mortification, and taking vp the  
crosse of Christ in deserts, Monasteries, & places secluded from  
the world, and chosen for practise of pouerty, obedience, &  
chastity, which S. Marke, S. Hilarion, S. Paul, S. Anthony, S.  
Gregor y Nazianzen, S. Basil, S. Augustine, S. Benedict, S. Ber-  
nard, and so many ancient and holy Saints, and Religious  
persons since Christ haue euer vsed 1. because only faith doth  
iustify, and secure them of saluation, and doth take away all  
imputation of any sinne, or paine due to sinne, and so makes  
needlesse all satisfaction for sinne. 2. Because Baptisme,  
which (according to Calvin, is to be ministred only to the  
faythfull) doth remit all sinnes past and to come. 3. Because  
all these actes are sinnes, and that mortall, as well as fealting  
lusting, deceauing, killing, and the rest.

2. All lawes  
& Precepts  
of God, or  
man.

Fiftly, it followes, that in vaine, and to no end are all  
lawes either of God, Church, or Commonwealth; in vaine  
are all Tribunals, and Courtes spirituall, and temporall; in  
vaine are all Judges, and Magistrates appointed to correct &  
punish malefactours; in vaine is all power, and iurisdiction  
of Princes or Prelates; in vaine is all Regall authority, and  
commaund

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commaun of Emperours, Kinges, and Princes, because all obseruance of any law, or of any one commandement, euen the leaſt, is impossible, and a burthen (sayth *Caluin*) greater then *Aena*; because no Prince or Prelate hath any authority to make any law which shall oblige in conscience; because by the liberty of the Ghospell every Protestant is freed from any obligation in conscience, and from any lawes of any Prince, whereupon any malefactour guilty of murder, theft, or the like, may anſwere the Judge, and alledge their doctrine, that the lawes did not oblige in conscience, and were impossible to be performed, no freewill to do otherwise the God had determined, no obligation in conscience to obey the Kinges Lawes, being freed by the liberty of the Ghospell; that the Judge hath no authority to execute that which the King had no authority to decree; no iusteſe to punish him for that which God forced and willed him to do, and which he had no liberty, or power but to do, no reaſon to hinder the liberty of his ſpirit graunted by the Ghospell. The traitour and Rebell may anſwere his King, and alledge out of the ſame liberty of this Ghospell, the ſame reaſons, and fay, that he is as free from obedience to his owne Prince as to a foraine Prince, or from the lawes of his owne Country as of a foraine Country, may refiſt his Prince and his lawes, ryſe and rebell againſt him, oppoſe and depoſe, yea kill and murther his perſon in caſe he do not iusteſe, obſerue not his own law, defend not the common-wealtheſt, or giue not free paſſage to the preaching of their Ghospel. Which (as after ſhalbe ſhewed) they haue in *Germany*, *France*, *Scotland*, *Belgia*, *Geneua*, & other countryes, according to theſe groundes practiſed, and approued; and which the *Trinitarians*, and *Anabaptiſts* do ac-  
cording to the ſame, yet poſitively maintaine and defend. In  
vaine therefore did God giue (a) to Kinges power from himſelfe  
and vertue from the highest. In vaine do (b) Kinges rule by God &  
makers of lawes decerne iusteſe things. In vaine is (c) all power from  
God, and higher powers, to be obeyed. In vaine are we to be (c)  
ſubiect to higher powers not only for auer, but for conſcience. In  
vaine are we admoniſhed to (d) be ſubiect to Kinges and Rulers,  
and ſent from God; to be (e) ſubiect to Princes, and powers, to be  
(f) obedient

(a) *Sap. 6.4.*

(b) *Pron. 8.*

15.

(c) *Rom. 13.*

1.

(d) *Rom. 13.*

5.

(e) *Pet. 2.*

13. 14.

(f) *Tit. 3.2.*

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(f) Ephes. 6. (f) obedient to carnall Lordes, and Maisters in feare and trembling ;  
5. Col. 3. 22. to (g) honour them with all honour ; to (h) gue to Cesar that which  
(g) 1. Tim. 6. is Casars. In vaine is the King made the head , and ruler of  
the common-wealth . In vaine doth he make lawes, inflict  
(h) Matt. 12. punishments, appoint Judges, iustices, and Magistrates, sith  
219 subiects haue no liberty to obey , or not obey them; no tye  
in conscience not to violate them; but by the liberty of their  
Ghospell , are freed from all, and the thinges also are either  
impossible to be dohe, or if omitted, it is without any sinne,  
more then veniall at the most, that is, not imputed . In vaine  
and foolishly do they condemne Popes for assuming power  
to declare Princes deposed , or to depose them in case of ex-  
treme necessary to conserue the true fayth of God, and the  
right authority of the Church , or to preuent the grieuous  
calamity of the common good, sith euery one among them  
may doe the same , and more vpon his priuate authority, to  
right his owne priuate wronge . In vaine & foolishly doe  
they accuse, and condemne Popes for deposing Emperours,  
& Kinges, as Gregory the second did Leo Isauricus, Zachary did  
Chilpericke the King of France, Gregory the 7. did Henry the 4.  
Innocent the 3. did Othe the 4. Alexander the 2. did John of En-  
gland , and the like , since they themselues in so short a tyme  
haue deposed two Queenes in Scotland , one Bishop of Geneua,  
and by armes laboured to depose one Queen of England ,  
two Kings of France, three Kinges of Spaine, three Emperours  
of Germany from their temporall right , and dominion . All  
which are lawfull , and warrantable , according to these  
groundes of their Fayth, that no lawes are possible , or oblige  
in conscience , that no bad workes are imputed , or hinder  
saluation, that the liberty of the Ghospell makes all actions  
free and voluntary , that only fayth doth iustify , and cannot  
be lost, that no man hath freewill, nor can do otherwise the  
God hath decreed . Which positions ouerthrow all duety of  
obedience, and all obligation of duty to any Prince .

3. All con-  
sultations,  
exhortatiōs  
& threats.

Sixty, it followes, that in vaine, and to no end are all  
consultations , and deliberations of thinges to be done, either  
by priuate persons in their priuate affaires , or by publike  
Councellours of Princes for the publicke good, because all in  
both

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both must be as God hath decreed, and man hath no more free-will to do otherwise then he is determined, then he hath not to be a man as he was created. In vaine are all precepts, and lawes of doing or not doing, going or staying, bargayning, buying, or selling, because man hath neither freedome of will, nor obligation in conscience to do them, more then to reach heauen with his fingar. In vaine are all exhortations either priuate or publicke, in sermons or in familiar speaches, by preachers, parents, or friends, either from euill, or to good, to one study or other, to one course of life or other, to one worke or other, because man hath no more power, or freedome of will to choose any of them, then he hath freedome to cure himselfe of the goute, or an ague, or restore his arme that is cut off. In vaine and to no end are either terrors, and threats of punishment, or promises, and hopes of reward either, prayses & commendations of good, and dispraises and reprehensions of bad deedes, because neither are any deeds in themselues good, but bad before God, nor is any man more free, and able to do the one, rather then the other, then he is to moue mountaines, or to adde height to his stature. To what end therefore are Maisters offended with the negligence of servants? Doe parents correct the vndutifullnes of their children? Do Princes punish the rebellion, or offences of their subiects? Do Preachers reprehēd the vices of their auditours, or exhort them to workes of piety, and charity, dissuade them from actions of sinne, and iniquity? Sith the workes be both alike sinnes, do both alike violate the precept, and are both alike forgiuen, and not imputed, sith the lawes do not oblige in conscience, and are impossible to be kept, sith the parties have no power, or freedome to do the one, more then the other; but all as by the decree of God, and force of their originall concupisence are forced, and necessitated to do it.

Seauenthly, it followes, that in vaine, and to no end, 4. All cases doth any Protestant make any scruple of conscience (which and scruple needs not, as a law to direct, as a thousand witnesses to accuse, as a iudge to condemne or cleare, as an executioner to torment and torture him, as it doth other men for their finnes

*vnrepented)*

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vnrepected) because where no sinne is imputed, where no Free-will is admitted, where no good worke, or obseruation of any commandement is possible, where no law of God or man doth oblige in conscience to perfomace, what needs any conscience to torment, or trouble it selfe: with the guilt of any law infringed, with the sting of any iniustice committed, with the scruple of any good worke omitted; since neither the law could be fullfilled, nor the act could be pteynted, nor any punishment shalbe inflicted, nor God offended? Why should therfore be studied any cases of conscience? Why should be admitted any Chantery, or Court of conscience? Why should there be any confession of sinnes secret, or any restitution of debts, and monyes secret, any forbearance of wrong secret, when there is no feare or shame of man? Why shall therefore any Protestant in life, or at death trouble his conscience, or haue any scruple of any good worke omitted, of any secret murther committed, of any iniustice, rapine cruelty, periury, bribery, sorcery practised, or of any heresy, idolatry, or infidelity, of any Iudaisme, Turcisme, or Atheisme believed, followed, or perswaded? Surely he needes not, for one dramme of fayth, of speciall fayth, of apprehension of Christs justice, compounded with an impossibility of performing the law, with the necessity of mans wil, with the liberty of the Ghospell, and with the certainty of present and future iustification, will purge all this melancholy, feare and scrupulosity, and leauue the soule cleare of any doubt, feare, timidity, or vncertainty of heaven, for any whatsoeuer sinnes; and offences howsoeuer, or by whome-soeuer committed.

Out of all which former absurdities, we may obserue these differences betweene a Protestant and a Catholike, & a iust man of the one, and a iust man of the other; that, 1. A Protestant believes a fayth which neuer any Prince, Prelate, or people, neuer any Doctour, Confessour, or Martyr, neuer any Councell prouinciall, or generall believed for 1500, and more yeares before *Luther*. The Catholike believes the same which all Princes Christian, all Prelates and people reputed true Christians, all Confessours, Martyrs, and Saints,

The difference between a iust Catholike, and a iust Protestant.

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all Councells generall no fewer then eighteen, and all prouinciall aboue 100. haue euer since Christ professed and believed. Secondly, a Protestant believes a fayth which falsifyeth and frustrateth the predictions of the Prophets, the promises of Christ, the preaching of the Apostles, the mission of Pastours, the succession of Prelates, the ordination of Priests the vertue of miracles, the constancy of Confessours, the purity of Virgins, the blood of Martyrs, and the vniuersalitie, sanctity, antiquity, and vniuersality of the Catholike Church; the Catholike believes and professes a fayth which verifies, and confirms all the former, and in which they agree in beliefe, and profession with them all. Thirdly, the Protestants believe a fayth which hath lesse authority, credibility, and motiues of persuasion, such as are miracles, vniuersality, vniuersality, and others to persuade, and make it credible, then hath the fayth of Iewes, Turkes, or Pagans: the Catholikes believe that which hath vniuersality, visibility, vniuersality, antiquity, sanctity, prophecies, miracles, monuments of piety, charity, bountyness, and all reasons of probability to persuade, and make it credible. Fourthly the Protestant is made iust by a speciall fayth, of which is no mention either in any Scripture, Tradition, Councell, or Father, and which neither Doctor, Father, Prelate, Prince, Prouince, people or person in the world before them believed, and professed as a saving, and iustifying fayth: the Catholike is made iust by a Catholike fayth which hath beene generall, vniuersall, & wholly by all people, Prelates, and Princes, in all tymes and places acknowledged, and professed. Fifthly, the Protestant is made iust by a fayth, by which all the seed and posterity of Abraham, Noe, and Adam, yea all Iewes, Gentils, Turks, Heretiques, & wicked blasphemers, idolaters, murtherers, sacrilegious and incestuous persons which haue beene, or shalbe till the worlds end, may as well be sauad and assured of their saluation, as they themselves: the Catholike is made iust by a fayth, by which only they who believe truly, and liue piously, or repent and amend faithfully, can be iustified and saved. Sixthly, the Protestant is made iust by a speciall fayth, which is false, as believing many pointes for true which yet

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are contrary one to another; which is contradictory, as houlding positions contradicting one another; which is sinnefull, as being a sinne and that mortall, as all their good works are; which is presumptuous, presuming without grace to be made holy, without merit to attaine a reward, without mas owne labour, and concurrence to be crowned with the glory of heauen; which is iniurious to hope which it destroies by certainty; to charity which it maketh impossible to do good workes, all which it turnes into sinnes, and that mortall: The Catholikes are iustified by a fayth which admits none of the former absurdities, but is true, humble, vniiforme, pious, and a foundation for hope, charity, and good life. Seauenthly, the Protestant is iustified by a fayth which derogates from the redemption of Christ, making it neither vniuersall for all, nor perfect for any, nor able to cure one man; but is only an apprehension of iustice, only a couer for sinne, only a conceit that a man is iust, when he is asslured he is vniust; which makes Christ neither vpright lawyer, for that he makes lawes impossible to be kept; nor iust Judge for that he giues neither reward, or punishment according to deedes and deserts; nor perpetuall Priest, for that he offers no sacrifice at all, or but only that one of the Crosse; which makes Christ ignorant, getting by degrees knowledge as other men; impotent not able to satisfy sinne but with suffering all the paines euene those of hell due to sinne; inconsiderate, as making prayers & vowedes vnaudised, and not premeditated; sinnefull in staggering betweene praying, and blaspheming God, betweene hope and feare of saluation, doubting and despairing of his owne saluation, and lastly damned in hell, and suffering all the paines therein which any damned do: The Catholike is iustified by a fayth which makes Christ a perfect Redeemer (of his part) of all men from all sinnes, & from all both guilte, and paine of sinne; a iust lawgiver in his lawes, which are easie, and in his iudgments which are according to every mans workes; a potent Sauiour, who by one action of his divine person is able to satisfy for all sinne; a person alwayes perfect in all knowledge, alwayes immaculate without any the least spot of sinne, and alwayes blessed,

*By doctrinall absurdities following.*      269 SECT. 4.

fed, and glorified with the vision and fruition of God euen from his conception. And thus much a Protestant and Catholike differ in the points of a iustifying fayth.

Looke further yet into the soule, and persons of the one and the other. 8. A iust Protestant hath originall sinne remayning in him; a iust Catholike hath it taken away from him. 9. The one is inwardly infected, corrupted, and rotten in sinne; the other is inwardly pure, sound, beautifull, & adorned with grace. 10. The one hath all his actions stained polluted, and made damnable by the infection of his original sinne; the other hath many of his actions gracious, liuely, and made meritorious by grace. 11. The one in all his actions euen the best doth offend and displease God; the other in all his actions which are not bad doth honour & please God. 12. The one by his good actions deserues nothing but eternall damnation; the other by his good deedes deserues eternall salvation. 13. The one is iust only before man, and by God esteemed iust, though he be internally and indeed unius; the other is iust before God, and internally, and really indeed iust. 14. The one hath no deformity, or guilt of sinne washed, cured, or taken away, but only not imputed; the other hath all guilt washed, cleansed, & abolished by inherent iustice & grace. 15. The one hath neither power, nor liberty to do any good worke; the other assisted by grace, hath free-to do good. 16. The one cannot performe any one commandement; the other by grace can performe them all. 17. The one cannot resist but yield to euery motion of concupisence; the other can, and doth by grace resist ill motions. 18. The one cannot loue God, praise him, feare, or honour him in any action; the other can do it, by Gods grace in all his actions. 19. The one cannot increase in iustice or grace, but is as iust at the first instant of his iustification, as euer; the other can, and doth become more iust, patient, humble, and charitable. 20. The one may commit any sinne, though of murder, adultery, blasphemy, heresy, or idolatry, and yet remaine iust, and not loose his iustice, nor the fauour of God; the other may, and must avoid all the same, or the like sinnes least he loose grace, and be damned. 21. The one, let

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him do what he will, is sure he shalbe saued, and cannot by any sinne be damned, except Christ be damned; the other with teare and trembling doth labour to make his election and saluation, by good works sure. 22. The one needs to make no conscience of breaking any law of God, or man; because neither oblige in conscience, and both are impossible to be performed: the other thinks himselfe tyed in conscience to performe both. 23. The one, though he sinne, needs no more but only by faith to assure himselfe his sinne is couerred by the iustice of Christ, and not imputed to him: the other, if he sinne, must haue hope, charity, contrition, confession, and satisfaction, penance, and purpose of amendment to sinne no more. 24. The one laies all the burthen of his sinnes vpon Christ, and his satisfaction, and himselfe rests idle and secure: the other by the vertie of the same merit of Christ labours with all austerity to satisfy himselfe, as far as by grace he can, and to do his endeauour to pacify God. Now whether of these two estates, the former of the Protestant, or the later of the Catholick be more honourable to God, more agreeable to piety, more worthy to be esteeme in themselves, and so more to be preferred by man, let the indifferent Reader judge, and make choice.

\**Of absurdities which follow vpon the fourth head, that is, of absolute predestination to damnation.*

SECT. V.

S V B D I V . 1 . *Protestants doctrine of Predestination makes men desperate, and Atheists.*

The fourth daughter or progeny of

**O** VT of the fourth principle, or daughter of his priuate spirit, and the issue or consequences ensuing therupon, which are, that God hath decreed and ordained, and that without any foresight, or respect to any sinne, originall of Adam, or actuall of man, that those who are damned, should be damned only because it was his will and pleasure, and for that

that end did likewise ordaine that they should sinne, did by his will and decree excite and compell them to sinne, by his motion did effect, and worke in them that sinne, and obdurate and harden them in sinne, necessitate them without free-will to sinne, command the diuell to solicit them to sinne, & both the diuell, and other wicked persons, and the sinners themselues being only as instruments to effect this sinne, himselfe only being the chiefe worker of sinne; wherby man hath no power but to sinne, no meanes of Christis merits to helpe him out of sinne, no benefit of vocation, faith or grace possible to cure his sinne; and so vpon necessity, do what he will, he must sinne, be damned, and go to hell for his sins. Out of this doctrine, which in expresse wordes is Calvins & his fellowes, follow many absurdities, both in respect of man who sins and is damned, & also in respect of God who makes him sinne, & damnes him. In regard of man two absurdities follow; the one whereby some are made meere polititians and of no Religion at all, but libertines of any: another wherby others are made desperate without any hope or care of saluation, by any meanes in any Religion at all.

The first absurdity of Politicians, is this: God from all eternity hath appointed, and determined of vs, without any respect of vs, or our workes, whether we shalbe saued or damned. If we shall be saued, he will sauе vs: if damned, he will damne vs; both which as he hath decreed without vs, so both he will effect without vs. Infalliblē; therfore as God hath decreed without vs; so shal we be saued, or damned do what we can. What therefore haue we to do with e-  
ternity of saluation or damnation? VVhat with fayth, or Christ the mea-  
nes thereunto, but leauē that to God, and his ordination: let vs follow  
our temporall commodities, and imbrace our sensuall pleasures, which  
are in our power, let vs cast off all consideration of heauen, or hell, and  
leauē that to God as he ordained, disposed, and reserued to his owne  
will and power. Thus may they reason, & that consequently  
out of the former principle; and thus haue both Libertins, &  
Politicians reasoned, and therupon inferred that with Ca-  
tholikes they may be a Catholike, with Lutherans a Luthe-  
ran, with Caluinists a Caluinist, with Iewes a Iew, with  
Turkes a Turke, and so with any may be of any Religion.

Vpon

1. Of Politicians and Atheists.

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Vpon this ground sprung Atheisme, which acknowledges neither any God, nor any religion; Paganisme which worships many Gods, and is of any Religion; Samaritans who made a religion mixt of Iewes & Gentills; Turcisme which obserues a Religion mixt of Iewes, Gentills, and Christians; Libertines in S. Augustines tyme who made no important difference betweene the Religion of Catholikes and Donatists; and many both Libertins and Politicians in this tyme, who admit saluation in any Religion and profession, and thereby inferre, and practise a contempt of all piety, and religion, a liberty of all sinne and dissolution of life, and a carelesnesse of heauen, & all heauenly cogitations. All which as fruit of one tree, do by necessary sequell follow out of this doctrine of predestination which the priuate spirit inuented, *Calvin* diuulg'd, *Machiavell* confirmed, and the Diuell by all liberty of sinne, and rebellion hath increased and propagated.

The second absurdity, which is of men made desperate by this doctrine, which is the mother of desperation, is this reason and consequence by which they infer thus: *I am either predestinate, or reprobate; if predestinate it availes nothing to liue wel or ill, because necessarily I shalbe saued; if reprobate it availes as little to liue well or ill, because certainly I must be damned: necessarily therefore liue I well or ill, I must be saued or damned.* Whas therefore need I care or do, but enjoy my lust, and liberty, sith neither good life can hinder hell, or help to heauen if I be reprobate; nor bad life hinder heauen or further hell, if I be elect: if therefore I be reprobate necessarily shall I be damned, what hope therefore can I haue of saluation? Thus out of this ground did a Religious man of S. *Augustines* Monastery in his tyme reason, & by the force therof forsooke his Cloister, returned to the world, liued wickedly, and dyed desperatly.

*Aug. de bono perfervant. cap. 15.*      *Cesar. li. 1.c. 27.*

Lewis a Land-graue in Cesarinus tyme liue wickedly, and reason thus desperatly: *If I be predestinate, no sinnes can barre me of Heauen; if reprobate, no good workes can help me to heauen; if I be appointed at a certaine day to dy, I can neither by good life make longer my life, nor by bad life prevent my death.* And he was in danger to haue dyed thus, if a wise Phisitian had not in his sicknesse by this reason cured his soule: *If your day be come, certain-*

By doctrinall absurdities following. 273 SECT. 5.

ly you must dye, if not, you need not my help. Vpon which the Landsgraue yet pressing him for help or phisicke, he further inferred: If you can preserue your life by phisicke, though your day be appointed, why can you not save your soule by Contrition, though your end be predestinate? By which reason the Landsgraue law his error, and was brought to Contrition, and confession, and that perhaps with better successe then if he had answered as a Diuine might, and should, thus: That if you be predestinate to saluation by meanes appointed by God, then certainly you shall be saued if you vse and apply those meanes, as by Gods grace you may; and if you be reprobate, and appointed to be damned it is for your sins freely committed, & then certainly you shalbe damned if you commit these sinnes which you may auoid if you will. By which solution as a iust man cannot presume; so a sinner needes not despair, but both, with feare and trembling ought to worke their saluation, howsouer by God they be predestinate.

Thirdly, It followes, because a man is thus by the decree, and hand of God necessitated to do what God hath by his immutable, and inevitable will determined and appointed; that he hath no freedome of will; freedome, I say, not of grace as iust, by which he is freed from the seritude of all sin, nor of glory, as blessed, by which he is freed from the miseries of this life, both which are in the next, not in this life: but no freedome of nature, by which his wil having al things prerequired to do, may yet freely do, or not do. No freedome either in things naturall, as to speake, or to be silent, to walke or stand: or in things morall, as to give or not give almes; or in things supernaturall as by grace to loue God, or not loue him, to sinne or not sinne against God. No freedome either of contradiction, or quoad exercitum, by which he may do or not do any action, as to moue, or not moue: or of contrariety, and quoad specificationem, by which he may prosecute any obiect good, as to loue his neighbour; or bad, as to hate him. It followes, I say, that a man hath no freedome or liberty either of contradiction, or of contrariety, either in things naturall morall, or supernaturall. And as man hath no free will at all in any action ( which both followes from their positions and they grant;) so it followes, that in vaine

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is all labour in man, either to exercise vertue, or to auoide vice. In vaine is all penance or mortification to bridle his concupiscence, or passion. In vaine are all exhortations to piety, and deuotion, and all dissuasions from sinne and iniquity, because man hath no freedome of will, nor power & ability to do either the one or the other, or the one, rather then the other: but all necessarily must be done as God hath appointed, and doth worke it. It followes, that no lawes or precepts of God or man to bid or forbid, can be iust. No tribunals of Princes or Prelates to punish offenders, and reward well-doers, can be vpright; because they are imposed on them who haue no liberty to do, or not do them; and leauie neither possibility nor obligation to be performed by man. It followes that there can be no vertue in doing well, or vice in doing ill, no iust iugment in rewarding of good, or in punishing of bad, no crowne of glory in heauen for iust actions, or torment of paine in hell for vniust; because in man is no indifferency, liberty, or freedome to do the one rather then the otl. er; but is necessitated by the will of God to do that to which he isordeined. It followes, that no contracts of mariage, which require a free consent without feare or force, can be valid. No temptation to sinne, against which is no power or liberty, can be auoided. No lawes against malefactours for any crimes, because they are not in their power not to do them, can be executed. I hat no difference remaines betweene a man and a beast, for where is no free election there is no will, where is no will there is no reason, where no reason, there is no difference betweene a man & a beast; why therfore are sins prohibited, lawes established, sermons preached more to men then to beasts, sith men haue no more liberty to do or not do, to obey or not obey them, then beasts? Why are actions of lust, killing, and murdering punished in men, not in beasts, sith men haue no more freedome to abstaine from them, then beasts? Why is man rather commanded to abstaine from concupiscence, then the fier is from burning? Why more from swearing then the sunne frō shining? Why more from lying and stealing then the sea from ebbing and flowing? Why is he commanded to loue God aboue all

more

more then to touch heauen with his fingar ; to keepe the sab-  
both from working , more then to keepe his yeares from  
increasing ? Why not to sinner rather then not to be sicke , sith  
to the one he hath no more power , or ability , liberty , or  
freedome , then to the other ? Which doctrine how high it  
blocketh vp the way to all vertue , and piety , and how wide  
it openeth the gappe to all vice , and liberty shall after be shew-  
ed . How contrary it is to al authority of holy scripture , how  
iniurious to God , & prejudicious to man I leave to be seen in  
other authours ; how forcible the cōmon consent of all sortes  
of people is against it , S . Auſtine ſhal witneſſe , who ſayes that  
*the ſhepheards in the mountaines , the Poets on the ſtares , the people*  
*in the market , the learned in the libraries , the maifters in the ſchooles ,*  
*the Prelates in the pulpits , and all mankind in the whole world do blaſe*  
*out the freedome of mans will , which is ſo certaine that , faith he ,*  
*if there be ſinne there muſt be freedome , because ſinne is ſo voluntary ,*  
*as that it is no ſinne if it be not voluntary . How euidently , even*  
by common ſenſe , and experience , it is to be proued , I will  
reſerue him who will deny it , to *Scotus* his ſenſible demonſtra-  
tion , who with blowes not reaſons , with cudgels not argu-  
ments would haue it proued to him till he confeſſe he hath  
liberty , and freedome to ceafe from beating him . And how  
little credit is to be giuen to the teachers of this doctrine in  
other high pointes of faith aboue reaſon , who ſo groſſly faile  
in this ſo manifest both to reaſon , and ſenſe , I will reſerue to  
the iudgment of the indifferent reader : and ſo paſſe from the  
abſurdities of this Protestant Predeſtination touching man ,  
to the ſame as they concerne God , and his goodnes .

*Aug. lib. 2 de  
animabus c.  
11.*

*Aug. de vera  
Relig. c. 14.*

*Scotus 1. de-  
monſt. 39.*

S V B D I V . 2. Protestant doctrine of Predeſti-  
nation , makes God the authour of ſinne .

**H**O W iniurious , & blaſphemous this doctrine of Gods absolute Predeſtination to ſinne , and damnation , is to God , and how much it doth derogate from his nature , goodneſſe , and iuſtice ſhall by these ensuing ſequels , and abſurdities appeare , in that it makes God , 1. The authour of ſinne .

Absurdities  
which fol-  
low vpon  
this doctri-  
ne of Prede-  
ſtination .

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2. Sinfull. 3. Only sinfull, 4. A lying and dissembling sinner.  
5. A most cruell tyrant. 6. Not a God, but the very diuel himselfe. All which thal appeare as evidently deduced out of the former doctrine : so that if it be true , which many of them teach , that , as we belieue scripture, so we must belieue consequences evidently deduced out of it, both as points of faith; so in like manner as they believe the former doctrine of Gods absolute and irrespectiue decree of mans Predestination to damnation , and sinne ; they must also believe these consequences evidently deduced out of the same : first . That God is made by this doctrine the authour of sinne, and, not only as the *Manichees* made him a bad God, the authour of bad ; nor as *Florimus* did make him the good God, the authour of a bad substance : but as *Simon Magnus* did make him the authour of all bad actions and wicked works, is proued. 1. Because God, according to the defenders of this doctrine , doth by his absolut  
2. That it and irretp. etiue (as M. *Montague* calles it ) Will, predelittinate makes God men to eternall damnation. 2. Because God by a secret mo-  
the authour tion doth compell and necessitate the same men to all sinnes  
of sinne. that therby he may haue an occasion to condemne, and punish  
*Aug. heret.* them. 3. Because God doth commaunde , vrge , & incite the  
4. *Epiph. hom.* diuell to tempt, and induce them to sinne. 4. Because that  
66. therfore God is the authour of all sinnes which are by these  
*Euseb. lib. 5.* men committed. 5. Because God not content with this cruelty  
cap. 19. doth diuers wyes delude men in shew , exteriourly calling,  
*Becanus opus.* and offering his grace; but interiourly denying, and detar-  
*theol. ian.* 1. ring them from grace. 6. Because God for that end to damne  
*tratt. depre-* them deprives them of freewill that they cannot repent , and  
*destin. pag. 2.* of all benefits of the merits of Christ , and of grace, that they  
*de authore peci* can haue no meanes to be sauued. 7. Because God never frees  
*eat. pag. 99.* them from originall sinne, into which he had cast them; but  
*de Aphorismis* leaves it in them to corrupt al their actions, & make them sin-  
*Calvinistis* full. 8. Because God for these sinnes made them vnable to  
*Calvinistis* full. 8. Because God for these sinnes made them vnable to  
*pag. 249. Et* keepe any the least commandement. 9. Because from these  
*de diff. reuera-* sinnes God never frees them, but only couers the sinne, impur-  
*inter Calvi-* tes the person iust , and so saues all the elect. All which rea-  
*nitas. Pologi-* sons are positions in expresse words affirmed , especially by  
*anos & Ca-* *Calvin* (cited at large by *Becanus*) by *Luther*, *Melanthon*, *Sanc-*  
*holos.* *tius.*

*dius, Martr, Beza, Whitaker, Perkins, and other prime Pro-*  
*testants, cited in their owne words by Doctour Smith, and are Smith collat.*  
*confessed by Doctour Montague, in his appeal to Cesar, and con-*<sup>c. 1. de Deo.</sup>  
*demned by Lutherans, as well as Catholicks. Out of which*  
*doctrine it followes, 1. That those actions which we esteeme*  
*finnes, as idolatry, periury, adultery, murder, theft, pride,*  
*malice, and the rest, are no offences against God, because he*  
*wils, commands, and works them himselfe. 2. That they*  
*are no finnes, because sinne is against the will and law of*  
*God, but these are according to the will, decree, and com-*  
*mandement of God, which is the rule according to which*  
*all actions are to be squared. 3. That sinne is nothing but,*  
*as the Libertins confuted by Calvin do hould, an opinion of*  
*men, because it is not contrary, but conformable to the will,*  
*decree, and commandement of God. 4. That God in words*  
*forbidding sinne, and these actions as sinne, doth either dis-*  
*semble, as inwardly willing and working that which exte-*  
*riourly he prohibits, or els is contrary to himselfe, as willing,*  
*and not willing the same finnes. 5. That if there be any sins*  
*at all, then God who is the principall authour, & agent, and*  
*not man who is the instrumēt only, is the sinner & offender.*  
6. That men are excusable in committing any or all the fore-  
sayd actions; because they do that which God wils & works,  
and which themselues cannot but worke. 7. That no credit  
can be giuen to the word of God in Scripture, because God  
may as well lye in it, as he doth in other bookees of Pagans or  
Heretikes, of both which he is equally the principal authour  
and dictator. All which absurdities as they are most horri-  
ble and blasphemous, so do they all necessarily follow vpon  
the former Protestant positions, and must needs be true, if the  
former Protestant doctrine, and positions be true.

S V B D I V. 3. Protestant doctrine of Predestina-  
tion, makes God a sinner.

**S**ECONDLY, that God is by this doctrine not only <sup>2. That it</sup> makes God  
the authour of sinne, but a very sinner, and worker, not a sinner,  
M m 3 only

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only of the materiall entity, or action by which sinne is committed, but also of the formall malice, or defect of goodnesse in which sinne consisteth, and so is formally a sinner, and committer of sinne according to this doctrine, is proued. 1. Because the teachers of this doctrine, as before, call God the principall authour, actour, and the worker of sinne: but as sinne is (in like manner as a picture) a denominate concreet, including the malice as the forme, and the action as the matter of sinne, as the picture doth the forme of a man, and the matter of colours of which it is made; so he that affirms God to be the author or worker of sinne, doth as properly affirme him to be the authour of the malice in sinne, as the painter is sayd to be the authour & worker of the forme of the picture: and so God is as properly a sinner, by being the authour and worker of sinne, as the workmā is a painter by being the authour, and worker of the picture. And though in the Catholike doctrine God is no more a sinner in that he is in somesort the efficient cause of the reall entity of the sinnefull action (to which as the authour of Nature, he concurs with man as an vniuersall and indifferent agent to any action) then the soule is the authour of the lamenesse in the legge, or the writer the cause of the ill writing of the penne (the defect or formality of sinne proceeding from the particular agent, man, who is the deficient cause, as the formall lamenesse, or ill writing proceeds from the legge, & penne, in whome is the defect of lamenesse, or writing:) Yet in the Protestant doctrine (which makes God the authour of sinne formally as sinne, thereby to shew his iustice in punishing sinne as sinne, and sinnefull men for sinne) it cannot be auoided but that God is a sinner, as the authour of sinne, and that formally as sinne: and if it would excuse God from being a sinner in that he wills, and workes sinne for a good end to shew his iustice, then it would also excuse man from sinne in that he sinned for a good end, as if he stole to giue almes, or kild a man to send him to heaven, by which reason euill might be committed that good might come thereupon, which is contrary to S. Paul.

Rom. 3. 8.

Secondly, because the same teachers make God the principal

cipall willer, commander, and worker of sinne, who, that he may iustly punish men for sinne, (whome he hath vpon his owne meere will, without any preuision of their sinne, ordained, and created to be punished, and damned) doth therefore ordaine, will, command, & worke sinne, & doth force, & necessitate them to sinne, that for the same sinne he may execute his decree of damnation vpon them: but whosoeuer is the principal willer, commander, and worker of sinne must needes be a sinner, and more properly a sinner then the instrument which is vsed, or the subiect in which the sinne is committed, that is, man. Therefore God must be a sinner, properly a sinner, and more properly a sinner then man, yea and the greatest sinner of all sinners, as the chiefe willer, commander, and worker of all sinnes: which is a horrible blasphemy.

S V B D I V . 4 . *Protestant doctrine of Predestination, makes God the only sinner,*

T H I R D L Y, that God is by this doctrine not only a sinner, but also the only sinner, and that the Diuell, & makes God Man are innocent, and no sinners at all, is proued. Because alone, the if the Diuell in tempting to sin be ruled by the will of God, only sinner, to whose command he obeys; If in alluring to sinne, he be compelled to obey, and do what God doth compell him to do; And if Calu. 3. Inj. the wicked who sinne are not excusable in that they cannot auoid 14. 17. the necessity of sinning, which by the ordination of God is imposed vpon them, as Caluin affirms; If Iudas did necessarily betray Christ, Calu. 3. Inj. 23. 8. and Herod & Pilate did necessarily condemne him, as Beza affirms; If the thiefe be compelled to steale by the compulsion of God that for the theft he may be hanged, as Zwinglius affirms: then surely is not the thiefe who is compelled, but God who compels both the Diuell to set on the thiefe, and the thiefe who steals, the sinner who sinnes. For if the goodnesse and badnesse of the worke in every action is to be attributed to the principall authour, willer, and worker of it, not to the instrument (especially such as want freewill) vsed in working Zwing. serm. de prouid. ic,

PART 2. 280    *The priuate spirit confuted* CHAP. 9.

it, as the well building of the house is to the architect, not to the axe and tooles; then is the malice of sinne to be imputed to God the principal and chiefe authour, not to man, only the enforced instrument of it, and so only God is the sinner, and man innocent, and no sinner at all. Which is also confirmed out of that saying of S. Augustine, that *sinne is so voluntary, that except it be voluntary it is no sinne*: but it is voluntary only in God, according to these teachers, not in man, in whom it is necessary, therefore it is a sinne only in God, not in man.

*Aug. de vera  
Relig. c. 14.*

S V B D I V . § . Protestant doctrine of Predestination, makes God a lyer and dissembler.

4. That it makes God a great lyer and dissembler.

**F**OVR TL Y, That God is, by this doctrine of these Doctours, a great lyer, and a deepe dissembler, and de-luder, that is, that either God, or these Doctours must be liyers, or dissemblers; is proued: Because the words of God in holy scripture, & of these Protestant doctours in this point are contradictory; therfore if Gods word be true, theirs must be false, or if theirs be true, then must Gods be false, and so God must be either a lier in speaking vntruly in scripture, or a dissembler in speaking one thing & intending another, or they strang liyers in belying him. That Gods word & theirs are contradictory is apparent by these instances. First, God

(a) Psalm. 5.

saies, that (a) he wils not inquiry, that (b) he hateth inquiry, that

5. (b) Psalm. 44

(c) he hateth sinnes, that (d) both the wicked and his wickednesse is

8. hatefull to him, that (e) Salomon did that which was not liked before.

(f) Zach. 8.

our Lord, that (f) David did displease him, the one for his idola-

17. try, the other for numbring the people: but these Protestant

(g) Sep. 14.

Doctours say the contrary: Calvin layes, that (g) God wils and

9. is authour of sinne; (h) willed the sinne of adam, and fall of man;

(i) 3. Reg. 11

that (i) Pharaos cruelty pleased God. Beza layes, that (k) God

6. wils and decrees euill and the damnation of man; that (l) God wils

(l) 2. Reg. 11

and is pleased with that, which he doth reuenge, and punish. Peter

27.

Calvin. Martyr layes, that (m) God wils sinne, as a meane to his end,

dep. deslive.

hates

28. 727. (n) 1. Indit. 191. in Genef. 3. 1. (o) Depraecl. pag. 726. (k) Beza respons.

ad Ath. colleg. Moniusb. p. g. 51. (l) Depraecl. cont. C. juel. vol. 1. Theol. pag. 3. 7. 6.

(m) Mart. in Samz. 1. 4 fol. 32.

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hates not sinne which he workes. Perkins sayes, that (n) God will led the sinne and fall of Adam, will that sinne be committed. Bucanā Cred. pag. 7. sayes, that (o) God wills sinne by his secret, and well-pleasing will 33 of prede- All which if they be true, then the former sayings of God are stimation P. false, and so God lies, or dissembles, or if Gods be true, theirs 1. 2. 7. (o) Bucanā. Instit. theol.

Secondly, God sayth, (p) that he hath not done iniquity; loco 14. pag. that (q) he will not do iniquity; that (r) they erre that worke euill; 145. that (s) he who commits sinne is of the Dsueil; that (t) he commaunds (p) Isa 53. 9. none to do wickedly; that (u) he did not command the building of the (t) Sap 3. 5. high place of Balaam; that (v) he doth not tempt any man to euill; (v) 1. Prov. (y) Suffers none to be tempted aboue that which he is able. But con- 14. 22. trary to all this Calvin layes; that (z) God not only permits, but 8. commaunds euill, commands and compells the Diuell to be a lying spi- (t) Eccl. 15. rit in the mouth of Prophets; (a) workes the execration of the faith- 21. lesse; (b) Is the cause of obduration; (c) of Pharao's obduration and (u) Jerem. cruelty; that (d) wickednesse committed by man proceeds from God. 32. 35. Luther sayes, that (e) God workes in vs good and euill, and works (x) Iac 1. 13. euill by vs. Melancthon sayes, that (f) the treason of Iudas was as 13. proper a worke of God, as the conversion of S. Paul. Beza sayth, (z) Calu. 1. that (g) God doth worke in vs obduration, and is the cause of it. Sā- Instit. 17. 11. ctius sayes, that (h) God is the chiefest authour of obduration, doth & 18. 1. in worke good and euill in vs; (i) doth reward his owne good, & punish Rom 9. 18. his owne ill workes in vs; that (k) sinne as sinne, and malum culpæ, depredefit. 7. is preordained of God; that (l) God ordained men to damnation, and 2. 7. 7. 3. 9. their sinnes to damne them, forsooke them and denied them grace that 7. 4. 6. they might sinne; (m) compelleth to wickednesse mediately by himself, (a) 1. Instit. and by his speciaall action. Peter Martyr sayes, that (n) God doth 14. 17. solicite to deceave; (o) doth compell to great sinnes, to lyfe, to seduce. (b) 3. Instit. 23. 1. All which if they be true, then the former sayings of God in (c) De Pra- Scriptura are false, and so God is a lyer, a deluder, or a dis- deff. p. 7. 2. 6. sembler, or they foule lyers. (d) pag. 7. 2. 8

N n

Thirdly, (e) Lush. de

seruo arbitrio

fol. 45. 9. & fol. 433. (f) Melanct. in Rom. 8. de prædest. (g) Beza de prædest. contra Castal. pag. 3. 9. 9. in Rom. 9. 18. (h) Sancti. de exec. quæst. 1. pag. 204. (i) De pre- definitas. Sancti. cap. 5. pag. 3. 2. 6. (k) De execut. quæst. 5. pag. 211. (l) Iub. 5. de natu. Deic. 2. pag. 1. 6. 8. (m) de execut. quæst. 4. pag. 208. (n) In Iud. cap 3. fol. 52. (o) In Rom. 1. fol. 34. 37. & in Rom. 9. pag. 6. 3.

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(p) Ezech. 33 Thirdly, God sayth in Scripture, that (p) he wils not the  
 11. death of the wicked; that (q) he will not haue any to perish; that (r)  
 (q) 2. Pet. 3. it is not his will, that one of these little ones perish; (s) but will haue  
 9. all to be saued, and come to the knowledge of the truth. He com-  
 (r) Matt. 18. mands that (t) none shall worship strange Gods, that none commit  
 14. 1. Tim. 2 murder, adultery, and theft; (u) he persuades the wicked to repenti-  
 4. to be conuerted, and repent from their iniquity, and to sinne no more;  
 (v) Exod. 20. (x) he inviteith, calleth, and stretcheth out his hands; and (y) would  
 3. gather sinners vnder his wings; as a Henne doth her chickins; (z)  
 (u) Zech. 18 he would haue all to come to him. But Caluin sayes, that (a) God  
 30. did ordaine, and predestinate many, yea the most to damnation; and  
 (v) Prov. 1. created them for that end, for no desert or sinne in them, but only for  
 24. 23. that his will was so to haue it; (b) did create them as organs of his  
 37. anger to destruction of death, and that they might come to that end,  
 (a) Mat. 11. did either deprive them of power to heare the word of God, or did blind  
 28. and dull them in hearing it, doth direct his voice to them not to that  
 (b) Calu. 3. end that they may heare, but to that end that they may be made more  
 Instit. 3. 21. stupid; that (c) he calls them only by word, and after a humane man-  
 3. Instit. 2. 2. ner, not because he would haue them come. Beza sayes, (d) he will  
 (c) Calu. Instit. not haue the reprobate conuerted and saued, who are not able to haue  
 24. 12. any will to be conuerted. Piscator sayes, (e) he maketh shew in words  
 (d) 3. Instit. 24. 17. to will that which he wils not, and not to will that which he will,  
 & (f) Beza col. so doth he vse holy dissembling. Beza sayes, (f) he commandes that  
 loq. Montisb. which he will not haue done, and promiseth that which he will not  
 pag. 418. performe; that (g) he doth not loue all; (h) never did, nor ever will  
 (e) Piscator haue mercy on all; that (i) he would not haue the death of Christ to  
 apud Vorstiu profit the reprobate; (k) will not haue the reprobate conuerted and  
 paraceue ad collat. pag. 8. saued, and that they cannot haue any will to be conuerted. Zanctius  
 (f) Beza 2. sayes, (l) He calls all according to his outward will, and preaching of  
 part. respons. the Gospell, but according to his secret will, neither would, nor will  
 ad act. Mont. haue all to come, and be saued. Perkins sayes, (m) he will not, nor  
 pag. 226. hath so much as any will or velleity, no not conditionally, that all be  
 (g) De pre- saued. And therefore it is not true to say, that God will haue  
 deſt. contra all saued. And that when S. Paul sayth so, he speakeſt ac-  
 Castal. pag. 346. cording to the charitable opinion of men, not according to Gods will. All  
 (h) Apud. which wordes of these Protestant Doctours, as they contra-  
 Schuffelb. dict  
 Theol. Cal. art. 8. p. 71. (i) Ad Cal. Andr. vol. 3. theol. pag. 125. (k) Colloq. Montisb. pag.  
 (l) Zanct. suppl. ad Senat. Argentini. col. 57. De prædest. c. 4. col. 317. et 295. (m) Perki-  
 os prædest. col. 139.

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dict the wordes of God (for that God doth not will, command, and worke euill; and that he doth will, worke, and compell to euill;) that God hates, & is displeased with sinne, iniquity, and sinfull persons; and that he wils, decrees, and ordaines the same; that God invites, calleth, desires, & wils the saluation of all; and that he detaines, and withdrawes men from coming to be saued, are quite opposite and contradictory one to another;) so therefore must either this Protestant doctrine be false if Gods be true, or if theirs be true, Gods must be false, and God either a lyer, or a dissembler.

He that desires to see more of these expresse contradictions betweene the expresse word of God in holy Scripture, and the Protestant Doctors in their writings, let him peruse the foresaid Collation, where he shall find at large Gods *Smith. Coll.* expresse wordes, that God *wills not iniquity*, their expresse *lib. 1. cap. 6.* wordes, that God *wills iniquity*; Gods words, that God doth not *art. 1. ad art. 2.* *worke iniquity*, their wordes, that God doth *worke iniquity*; Gods <sup>24.</sup> wordes, that he doth not command man to sinne; their words, that God doth command a man to sinne; Gods words, that God doth not tempt to euill; their wordes, that he doth tempt to euill; Gods wordes, that God doth hate all who worke iniquity, and their wordes, that he doth not hate them; Gods wordes, that he doth not justify a wicked man remaining wicked; their wordes, that he doth justify such a one; Gods word, that he is angry with the faythfull when they sinne; their word, that he is not angry with them; Gods word, that God is delighted with good workes; their wordes, that he is not delighted with good workes; Gods words, that God is worshipped with good workes; their wordes, that he is not worshipped with them; Gods wordes, that God is pacified, & pleased with good workes; their wordes, that he is not pacified, nor pleased with them; Gods words, that God will have his Commandments kept; their wordes, that he will not haue them kept; Gods words, that God will have mercy vpon all men; their wordes, that he will not haue mercy on all men; Gods wordes, that God doth loue all men; their wordes, that he doth not loue all men; Gods words, that he will haue all men to be saued; their wordes, that he will not haue all men to be saued; Gods wordes, that God *wills not the death of a sinner*; their words, that God *wils the death*

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of a sinner ; Gods wordes, that God made no death ; their wordes, that he made death ; Gods wordes, that God hath no need of sinners ; their wordes, that God hath need of sinners ; Gods wordes, that God damnes men for their sinnes ; their wordes, that he doth not damne them for their sinnes ; Gods wordes, that God can do all things ; their wordes, that God cannot do all things . All which contradictions being in the forecited booke , & place expressed in the wordes of God in Scripture , & in the wordes of the authours themselues out of their owne writings , and that only in one article, concerning God ( to omit many other such-like contradictions concerning Christ, Scripture, Church, Sacraments, Fayth, good Workes in generall and, particular, Sinnes, Iustification, Free-will , the Commandements, Heauen, Hell, and others in particular to the number of 250. in the same authour expressed in the wordes of Scripture and the Protestant authours themselues ) do euidently conuince that in most points of controuersies exprefle Scripture is against them ( of which also some particular instances are giuen in the former part of this Treatise ) and that they doe make God , who is truth it selfe, a false, lying, or dissembling God in his holy word , & holy Scripture which they would seeme so much to elteeme, and honour.

S V B D I V . 6 *Protestant Doctrine of Predestina-  
tion, makes God a most cruell Tyrant .*

**T**HAT this Protestant doctrine doth make God cruel, most cruell, and more cruell then any Tyrant in this world, shal by these their positions , and doctrine, before a most cru- proued, appeare . 1. In that they affirme God to haue imposed vpon man lawes impossible by him to be performed , as the ten Commandements; and for the breach of them to haue inflicted paines intollerable , as hell-fier . 2. In that they affirme God to haueordeined , appointed , and created , & that vpon his owne meere will , and pleasure, without any demerit so much as in them foreseen the greater part of mankind to be damned for euer in the torments of hell . 3. In that

be

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he hath taken from these men freedome of will, and ordained, decreed, forced, and necessitated these men to finne, that for this sinne he might damne them, and for the same hath damned, and doth still damne many. By which doctrine is taken away from God his chiefeſt attribute of mercy which is aboue all his workes, and is attributed to him the chiefeſt property of the Diuell, which is extreme cruelty:

For first, if God do make lawes which are impossible to be kept, and inflict punishment which is intollerable to be endured for the breach of them; then are Gods lawes more ſeuere than were the laws of *Draco* the Athenian, who made lawes ſo cruell, that he inflicted death equally vpon all offences as well leſſe as greater, as well for taking a bunch of grapes, as for ſtealing a great treasure, as well vpon thoſe who were only idle, as vpon thoſe who were murderous, because, ſayd he, the leaſt offence deserued death, & a great offence could not haue a greater punishment then death; for which *Demades* ſayd, ſuch lawes were to be writ not with inke, but with bloud; and *Solon* did after ſeauenteene yeares abrogate them all, and made new: but according to this doctrine Gods lawes inflict a death not temporall but eternall, and paines not for an hower but for euer, as well for every idle word as for an horrible murder, as well for ſtealing a penny as a thouſand pounds, as well for an vnuoluntary ſug-  
More ſeuere  
in his lawes  
then *Draco*  
*Agellio lib. 2.  
cap. 18.*  
More cruell  
then any  
*Tyrant.*

gention to finne; as a voluntary conſent, act, or custome of finne, and which is more, for not doing that which was im-  
possible for them to do, or for committing that which God himſelfe forced them to commit. Memorable are the tyra-  
nies of the *Herods* in holy Scripture. Of *Herod the King*, who to kill one molt innocēt, kild all the innocent children about *(a) Bethleem*. Of *Herod the Tetrarch*, who to please a dancing Wench, cut off the head of a holy S. *John Baptist*. And of *He-  
rod Agrippa*, who to please the people kild S. *James*, & would haue kild S. *Peter* if the Angeli had not freed him out of pri-  
ſon. Memorable are the cruelties of *Adonibezec*, who cut off the fingers and toes of 70. Kinges, and fed them with ſcraps *Iud. 1. 7.*  
Vnder his table. Of *Abimelec*, who kild vpon one ſtone the ſeaunty ſonneſ of *Ieroboam*. Of *Animan*, who would haue *Iud. 9. 5.* *kild*

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Ether 3. 6. kild all the Iewes in all the kingdome of cysuerus in one day.

Memorable were the cruelties of *Hannibal*, who of dead bo-  
Fulgos lib. 10 dies of the Romans made a bridge; and of his wife, who said  
cap. 11. & that a Ditch full of bloud was a gratafull spectacle. Of *Mythridates*,  
Theatrum vi who with one letter caused fourte thousand Roman  
the humane.

Merchants to be kild at one tyme in *Asia*. Of the *Hetrurians*,  
who tyed the bodies of the liuing Romans to the dead, that  
the one might dye by corruptiō of the other. Of *Atrius*, who  
kild, cut in peeces, boiled, and set before his brother *Thyestas*  
his owne children to eate. Of *Ptolomy* of *Egypt*, who kild  
*Cleopatra*, and sent the head, handes, and feet to his mother  
for a present. Of the Emperour *Nero*, who set Rome on fire,  
desired to see all the world on the like fire, and wished that  
all the Cittizens had but one head, that he might cut it off at  
Suet. Ner.

Suet. Cal. one blow. Of *Caligula*, who held that it was lawfull for him  
to do what he list with any man. Of *Tiberius*, who kild the

Suet. Tiber. most of the Senatours of Rome, and left *Caligula* his succef-  
four, because he hoped he wold kill the rest, and exceed  
him in cruelty. Memorable were the tyrannies of *Thalaris* of  
*Agrigentum*, who tormented men in a fiery bull. Of *Dio-  
medes of Thrace*, and of *Busciris* of *Egypt*, who gaue their guests  
to be devoured by their horses, & fed them commonly with  
mans flesh. Of *Dionysius of Syracuse*, of *Anno of Carthage*, of  
*Eliarcus of Heraclea*, of *Hyparchus of Athens*, all who deuised  
torments the more cruelly to kill their subiects; and of the  
persecuting Emperours, who sought all new deuises of tor-  
menting by racke, wheels, renting, bruising, and by lingring

Marij. Fici- death, the more cruelly to execute the bodyes of the inno-  
nus in epist. cent Christians. Wherupon the Philosophers sayd, Cruelty  
lib. 2. is hatefull to God, a monster of madnesse and misery; that  
cruelty, and equity cannot be ioyned togeather; that cruelty

Agath. lib. 4. is a wickednesse not humane, but bestiall, and which can-  
not stand with equity.

Seneca lib de  
element. ad  
Neronem.

But of all crueltyes the most memorable, yea horrible,  
and not imaginable, if the Diuell himselfe had not inuented  
and deuised it, is this cruelty which they impose vpon God,  
who is a God so good, so clement, so pitifull, and so merci-  
full

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full, that (a) his mercy is aboue all his works, and (b) from genera-  
tion to generation, that he disposes all things in mercy, and doth with  
good thinges fill the earth, that he shoul'd not only impose lawes  
vpon man aboue his ability, & for the breaking of these lawes  
should inflict hell-paines, but also that he shoul'd will, ordaine,  
decree, predestinate, yea and create, and that certainly,  
inevitably, and immutably, as the prime and principal cause,  
only b:cause it was his mere will and pleasure, the greatest  
parte of mankind, that is, al who are damned to eternal death,  
destruction, and damnation in those intollerable paines of  
hell-fier for all eternity. And that he did will, command,  
worke, yea and compell and necessitate man to sinne, that  
for this sinne he might punish and damne him eternally in  
hell. This certainly is such a cruelty, that if it were true, it  
would follow that this good God was more cruell then the  
former tyrants euer were; for they put men to a temporall  
death, God to an eternal. They kild men whom they found  
in their kingdome, God created and made men that he might  
damne them eternally. They puld downe them whom they  
had exaltered, God exalted these to his liknesse for that end  
that he might cast them downe to the deepest hell. They  
murdered a few oly of their subiects, God the greatest part of  
the world. They kild them, against whome they conceiuē  
displeasure, or such as had offended them; God damnes the  
who haue no way offended him, or sinned, yea whom he  
forces to sinne, that for that sinne he may damne them. They  
punished with great punishment small offences, God with  
eternall punishment no offences. They punished with death  
men who did otherwise, one way or other, both deserue  
death and must dy; God damnes them who otherwise then  
for his will and pleasure were not to be damned: as much  
therfore as the number is greater, the punishment more grie-  
uous, and the cause of their damnation lesse; so much is God  
by these doctours mad: more cruel, and tyrannicall then  
any of the former tyrants.

If it were a horrible cruelty for a King to call thousands  
of his subiects out of the Country to the Court, and there to  
grace, and giue them dignity, only for that end, that, when  
he

(a) Psal. 144  
(b) 1. Cor. 1.30

(c) S. p. 15.1  
(d) Ecles. 16

30.

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he had thus graced them, he might presently, without any fault committed by them, torture, torment, and with all cruelty by his owne hands murder, and butcher them al one after another; then surely a greater cruelty it is in God to create, and bring out of nothing so many millions of soules as are, or shalbe in hell tormented, & to exalte them to the dignety of his owne liknelle, in memory, will, and vnderstanding, and to enrich them with so many benefits of nature, & grace, only for that end that without any desert, or offence in them, he may in those intollerable flames eternally himselfe torment them; yea to cause, compell, and force them to commit such acts of sinne, that for the same he may thus punish and damne them. Surely this is a cruelty, and tyranny so great, that a greater cannot be conceiued to be in the diuell, nor yet be imagined by the diuell himselfe: and yet these Protestant doctours do not only impute it vnto God, but wil haue it to be a property of God, and to stand with his mercy. Indeed if to make lawes not impossible to be performed, if to oblige men to do things impossible to be done, if to command men to do a worke, and then to deny them meanes to do it, if to command and will men, yea to force and compel them, to do some action, and then to punish them for doing the same, and that with such horrible paines as of hell: If this I say, be mercy and mildnesse, be grace and goodnes, then what can be severity, iniustice, cruelty, and tyranny? If this be Gods mercy, pitty, clemency, longanimitie, grace and goodnes to man; what is his iustice, and severity? what is, or can be cruelty, and tyranny? If these be his wayes of mercy, what are his wayes of iustice? If to punish *vtra condignum*, and to reward *vtra condignum*, that is, to punish lesse and reward more then is deterued, be a property of mercy, which all attribut to God; then to punish without desert, yea to cause and force a man to do euill, and then to punish him for it, is surely no mercy; yea no iustice, but vspeakable cruelty, and intollerable iniustice. Surely if this may be accounted mercy, it is a mercy which is merciless, a mercy which brings all nasy, and makes millions most miserable. A mercy which makes mercy stel more then seuerre iustice, mercy

mercy & most extreme iniustice; mercy and most inhumane cruelty, all one; for what greater iniustice, and cruelty can there be in a tyrant, or a diuell then to choose, and picke out so many millions of soules, and without any cause giuen by them, to ordaine, appoint, and put them into eternall paines of hell-fire, there to try for all eternity, and to debarre them of all meanes, or ability either of the merits of Christ, or of freedome in themselues, or of any other helpe, or meanes whatsoever to auoid the same, so that vpon necessity they must sinne, and deserue damnation, & vpon necessity must for that sinne be dñed? O mercilesse mercy! O vniuit iustice! nay, O cruell cruelty of all cruelties, the gre. test that cruelty it selfe could conceiue, or the Diuel himself can either devise or execute. Far be it from thee, O God of mercy, who works all in mercy, and whose mercy is aboue all thy works.

S V B D I V. 7. Protestant doctrine of Predestina-  
tion, makes God a Diuell.

L A S T L Y that this Protestant doctrine doth transforme God into a Diuell, and so doth deprive him of his only, <sup>s.</sup> That it and all goodnes, and therby transpose him into the greatest makes God and vilest euill that can be, shall by these ensuing reaasons appear. 1. It is the office or property of Satan to tempt man to sinne, yea as an aduersary to lay traps to ensnare man in makes God finne, for which in greeke he is called *πειρατης*, a tempter, a tempter or *διασολη*, an entrappere or calumniator, and in hebrew vnto sinne. *Sathan*, an aduersary, and so he is called (a) tempter, is said to (b) tempt vs, and to tempt the hart to lye to the holy ghost (c). But (a) Matth. 4.  
this is more proper to God according to this Protestant doc- 3.  
tine, then to the Diuell .1. Because God doth not only (b) 1. Cor. 7.  
tempt and moue a man to sinne, but which is more, doth (c) Act. 5.3.  
will, ordaine, and predestinate a man to sinne, and to al the sinnes which are committed. 2. Because God is not only our aduersary to oppose vs; but so potently doth oppose vs in so weighty a matter as our greatest good, that he directly excludes most from all felicity, deprives most of all benefit of

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it, debarres most from all meanes to attaine it, & entraps most in all the snares, which may hinder their progresse vnto it; & the Diuell is but only his instrument to worke that which he wils, and execute that which he before had designed against vs: therefore God is more our tempter, and aduersary then is the Diuell.

9. It makes  
him the  
sower of the  
tares of sin.  
*Math. 13. 25*

*Calu. 1. Inst.*  
18. 1.

1. *Inst. 14. 2.*

4. *Inst. 14. 2.*

Secondly, The office and property of the Diuell is to sow tares, or ill weeds of sinne in the field of our hearts, to choake vp all the corne of grace and goodnes, *the enemy comes and sows tares.* But God doth this, according to this doctrine, more then the Diuell. 1. Because God doth worke inwardly in the hearts of sinners, doth excecute and obdurate the minds of men, doth strike them with a spirit of errour, giddinesse, and madnesse, and that not by permission, but operation, as *Caluim* in particular affirmes. 2. Because God doth will, command, and worke in vs all the sinnes which are wrought, as the principall cause and mouer, the Diuell being only as the instrument, and that not free, but forced; not moving but moued; and not able to do otherwise then by God he is both commanded, and compelled, as before; therfore the chiefe and principall sower of ill seeds, and weeds of sinne is God, not the Diuell.

3. It makes  
God the au-  
thour of sin.

1. *Ioan 3. 8.*  
Joan. 8. 44.

*Calu. 3. Inst.*  
32. 4. C 7.

Thirdly, The office, and property of the Diuell is to be authour of all sinnes in generall *sinne is of the Diuell:* and of lying in particular, *who speakes lies of himselfe, and is a lier, the Father of lies.* But this is more proper to God then the Diuell, according to this doctrine. 1. Because the Diuell did only in *Adam*, by tempting him to eat the forbidden fruit, remoue an impediment which did hinder ill, to wit originall iustice, by which the inferiour part was kept in order without rebellion to the superiour: but God did by his will, saith *Caluim*, ordaine and decree the fall of *Adam*, the ruine of all his posterity, & the miserable condition into which we are all fallen. Therfore God was more properly the authour of Adams fal then the Diuel. 2. Because the Diuell doth only tempt to sinne indirectly, & mediately, that is, either obiectiue proposing sinfull obiects to the phantasy, that the will may consent, and delight in them, or dispositiue by altering & tempering the organs of the sensles

that

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that the appetites may with more facility incline vnto them, leauing alwayes a freedome of the will to dissent, or assent: but God, according to *Caluyn*, doth not only by his ineuitable, & immutable decree, and ordinance, will and commad the same, but also by his immediate, effectual, & irresistible concourse, & operation to every actio of sin, so works the act of sinne in man, that he leaues in man neither any operation at all, God working all; nor any liberty or freedome, God necessitating all, who is thereby not only the permitter, but the authour of all sinnes; the authour as well of the adultery of *Luth. de seruo David*, the treachery of *Iudas*, the hardnesse of *Pharao*, the cruelty arbitrio. of *Achab*, the incest of *Absalom*, the reproach of *Semei*, the idolatry of *Calu. serm.* the ten Tribes, of the Chaldean destruction of *Iudea*, of the Iewes and *de prouid. c. 6* *Pilates* condemning of *Christ*, as he is, of the conuersion of *S. Paul*. *Zwing. in eq.* Therefore God is more and truely the immediate worker of sinnes and lyes, then the Diuell. O diabolicall doctrine!

S V B D I V . 8 . Obseruations vpon the former doctrine.

V PON good ground therefore did *Castilio* (who as *Caluins* scholler best vnderstood his maisters mind, not ned by Pro-  
only by his writinges, but from his owne mouth) affirme, testants, that this doctrine of *Caluin* did transfer God into the Diuell, and for the same forsooke both him and *Geneua*, and writ a-  
gainst him, and this his doctrine. Truely did *Peter Vermilius* *Castal. de praedestination*, a Professour of *Tigure* affirme, that this doctrine of *Caluin* is *Vermilius in* a libertine, execrable, sacrilegious, abominable, and altoeather di- lib. 3. Reg. abolicall doctrine. Justly did the *Tigurin Sacramentaries anno 1554 cap. 6.* accuse *Caluin* for this doctrine of great impiety, cause his bookees writ of this subiect to be rent in peeces by the Hang-  
man, and to be burnt publickly in the Market place, & by special Edict, commanded that none should diuulge in their territories any so horrible and detestable opinions. Vpon good reason do as yet the Lutherans in Germany so detest this doctrine, that to cleare *Luther* of it, they did expunge out of his works these words, *God deth worke euill in vs. And molt* *Fcuardentias lib. 2. de Theomachia Calunistica cap. 12.*

worthily doe the same Lutherans generally disclaime both this doctrine , and Caluin for it , in so much as one of them

*Tilmannus Hesbusius lib aliquor erroris Calamitatis*. Hesbusius a great Superintendent, affirmes, that Caluin wickedly of the cause of sinne, made God the authour of sinne, and in his doctrine is horribly contumelious against God , pernicious to mans

and makes not the Diuell, but God to be the authoer of lies . Another of them, a Professour, auouches , that not God, but the Diuina absurditatem is authour of this predestination, and the God of the Caluinists .

Out of which doctrine, and sequels vpon it, may be observed . 1. That neuer any doctrine of Atheist, Pagan, Iew, or Heretike was so wickedly pernicious, and abominable as this of Caluin, and his followers is ; for though some made

God idle, as Epicurus, others impotent, as Lucianus, others the authour of euill, as the Cerdonists , Marcionists, and Manichets ;

others miserable, afflicting himselfe , as the Thalmudists , others no God at all, as the Atheists : Yet all these are more tollerable then these Caluinists ; for it is not so ill to be idle, as to be doing ill ; better to make God do nothing then to make him the worker of all wickednesse . It is more tollerable to make God vnable to do good, then to make him the authour and actour of doing ill ; to make him vnable to requit good, then vniust to punish where is no desert of ill . It is leſſle blasphemy to make two Gods, the one authour of good, and the other the authour of euill , then to make one God, and yet to make him the authour and worker of euill , and of all euill ; to call him iust, and yet to make him the punisher of that in others, which he wills , commandes, and workes by himselfe ; to account him mercifull, and yet vpon his meete will, and pleasure without any cause or desert, to ordaine, & create millions of men to eternall torments, and damnation .

It was not so great impiety in the Iewes to make God mourn & sorrowfull for the punishment he wrought on Hierusalem , as it is in the Caluinists to make him well pleased with the vndeſonable tormenting of soules in hell, & to make it one of the chiefest attributes of Gods iustice , to appoint men to sinne, and then for that sinne to punish and damne them . It is not so foolish to say with the foole, there is no God at all, as it is to say, God is the Authour and worker of all wickednesse , and yet

the punisher, and reuenger of the same; for they by the light of reason will condemne and auoid thefts, murders, periuries, iniustice as lying in their power to auoid; but these will, & may by their owne principles practise, and exercise them al, as being by God forced, and necessitated to them, as wanting freedome to auoid them, and as fearing no punishment for them. Though therefore most wicked, yet lesse wicked were the former opinions of Iewes, Heretikes, and Atheists, then these of the Caluinists.

Secondly, it may be obserued, that no Caluinist can be certaine, and assured either of any verity of Scripture, or of any article of his Faith, or of any assurance of his saluation by his priuate spirit; for though he may imagine himselfe to be certaine of the sense of Scripture, of the articles of his fayth, and of the infallibility of his saluation, that they are reuealed from God, yet he may with all according to his principles of fayth, imagine that God who reueales these, may reueale & tell him, which is false; for as God, according to them, is he who effectually procures the sinner to sin, who as the principall cause vses the sinner as an instrument to commit sinne, who incites, compels, and necessitates the sinner to sinne, & who phisically, and effectually workes, and causes the act of sinne; so the same God, according to them may procure, and incite the Apostles, and Prophets as his instruments, compel, and necessitate them as the chiefe authour, and worker, and produce in them as the principall agent, lies and vnruthes, and so may by them in Scripture reueale an vnruth, either of the belief of the mysteries of their fayth, or of the certainty of their saluation. What certainty therefore can they haue from God of reuelations they receave from him, or of any thing suggested by their supposed spirit, as from him? Againe, God, according to Caluin, hath one will exterior, another interior; doth call exteriorly whome he withdrawes interiorly, speaks to them, but to make them more deafe, giues them light but the more to blind them, doth teach them but to make them more dull, doth apply to them a remedy, but not to cure them; for so are Caluin's wordes. If so, then how can any be sure that the calling, the speaking, the light, the doctrine, and the motion of their

*Calu. 3. Inf. 24. 13.*

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spirit (as they suppose of God) is not rather to detaine then draw them, rather to darken then lighten them, rather to dull them then teach them, rather to increase then cure their diseases? Surely, if the spirit of God may worke, and doth more ordinarily worke the bad then the good, doth more vsually make shew to call when he intends they shall not come, doth more generally make blind then enlighten, make obdurate, then mollify, make dull, then teach, and wound then cure: And if God do more often intend bad the good, obdurbation then illumination, damnation then saluation, of molt whome he cals, inviteth, and makes shew of intending their good: And if the greatest part of the world be thus by God deluded and deceaued; then why may not, or rather shouldest not euery Protestant iustly suspect the same of himselfe? Why may he not rightly feare that God intends one thing by his inward will, and pretends another by his outward will? that God doth worke errour, and deceit in him, rather then truth, and verity? That he is a lying spirit, rather then a true in him? Surely if God hath deceaued more then he hath taught truth, darkened more the he hath lightned, obdured more then he hath mollifyed, wounded more then he hath cured, and damned more then he hath sauied; iustly may euery one both suspect and feare, that God may do the like to him, sith no ground, reason, or motiue he hath of the one rather then of the other, and no more assurance of his saluation among the lesser number, then of his damnation with the greater.

Thirdly, it may be obserued, that the God of these Caluinists, and precise Protestants is not the same with the ancient Christians and present Catholikes, but the one doth so farre differ from the other; that the one of the Caluinists doth, will, decree, and predestinate all sinnes which are committed by men, and so makes man sinne by the will, decree, and predestination of God; the other of the Catholickes doth will, decree, and predestinate only good works, and all good workes, and so doth make man to doe good workes according to the will of God, and doth suffer him to do euill according to the man his owne will. The one doth

The difference of the Protestant God from the Catholick God.

In ordaining sinne.

com-

By doctrinall absurdities following : 295 SECT. 5.

command, vrge, and compell Sathan to devise sinnes, and to  
sollicite men vnto it : The other doth bind, hould and hinder Sathan that he do not tempt man, and doth ayde, help, and assist man, that he be not by Sathan tempted aboue his power. The one doth himselfe secretly incite, moue, & necessitate man to sinne : the other doth diswade, deterre, and enable man against sinne. The one is the principall authour, worker, and effectour of all sinnes as sinnes, and men only thour of fin. his instruments to do that sinne which he workes by them : The other is no authour, nor instrument, nor worker at all of sinne as sinne, but only the efficient cause of that which is good, leauing man to be the deficient cause of that which is malice and sinne. The one vpon his meere will, because it is his pleasure, without any demerit, or sinne in man, did ordaine, predestinate and create most men to damnation, and ordained and predestinated only some few to saluation: The other created all men to saluation, and had a will and desire that all shoulde attaine to it and be saued, and ordained none to damnation, but vpon his foresight of their sinne by which they woulde deserue damnation. The one did will, appoint, and decree the sinne of Adam, and of all mankind, for that end only, that in punishing the most for it he might shew his iustice, & in freeing other some few from it, he might shew his mercy : The other did only foresee, permit & suffer the fal of Adam, & the sin of all his posterity, & that for the more illustration. 1. Of his own goodnes, by cōmunicating himself to man. 2. Of his power, by exalting man to be God. 3. Of his mercy, by making himselfe a Redeemer of his enemies. 4. Of his clemency, in suffering all contumelies and iniuries at the hands of his seruants, besides the benefit which redouds to man by the liberty of his will, and the benefit of Martyrdom, and other sufferings for the honour of God. The one doth doth exēcate, obdurate and harden in sinne those who he hath thus ordained to sinne and damnation, and for that end doth deny to them all freedome of will, all benefit of Christ's merits, all help of grace, all meanes of pardon of their sinne, of doing good, and of attaining to saluation : The other doth call, invite, and draw men out of sinne, doth stretch

In compelling to sin.

In necessitating to ha-

In beingau-

In predesti-  
nation to  
damnation.

In ordai-  
ning the  
end of sinne

In denying  
meanes to  
be saued.

In not remitting of sinne.

In being sinfull.

stretch out his hands, knocke at the dore of their harts, offer the benefit of Christis merits, the light of his tayth, the vertue of his grace sufficient, and the reward of his glory aboundat to all, that they may be conuerted, come to him, & sauе their soules. The one, not only creates man to sinne and workes in sinne, but also leaues him in sinne both original and actuall, of which he never walhes and cures the soules of any, euen the iust, by infusion of any grace, but only couers their sinne with the iustice of Christ, and so leauing him sinnefull and corrupted, only imputes him for iust and accounts him as cleane : The other is so farre from causing him to sinne, that he walhes, cures, and sanctytes him from sinne infuses into him grace & sanctity, by which he is really cleane from sinne, may actually obserue Gods commandments, & fruitfully do good workes meritorious of life everlasting.

Lastly, the one is the authour and worker of all sinnen, is the only sinner, is a most cruell sinner, and a deluding sinner, yea is one who hath all the bad properties and qualities of the Diuell, and so is the Diuell himselfe : The other is good, all good, only good, and goodnesselit selfe, pitifull, mercifull, gracious and bountifull to all, calling all, seeking all, and drawing al from vice to vertue, from sinne to grace, from the by-path of hell and damnation, to the hye-way of heauen and saluation, as much as in him lyes. As great therefore as is the difference betweene these two Gods, so much different is the God of the Caluinists from the God of the Catholikes, and the religion of the Protestants short of the Religion of the Catholikes. Of which who will see more, may read a Protestant booke lately set out by a Lutheran, the subiect of which is to proue, that the caluinists God is not the same with the God of the Lutherans, and other Christians.

*Of absurdities which follow against Fayth,  
and the Creed. S E C T. V I.*

I Haue at large shewed ( and that more largely then I intended, the fecundity of matter still drawing me on) that

*By doctrinall absurdities following.* 297 SECT. 6.

as *Idolatry*, of God made many Gods, and that these Gods still begat new Gods till the number of Gods was infinit, incredible, and absurd; so *Heresy* by one priuate spirit got many priuate spirits, & still every priuate spirit begat a new opinion, and doctrine, till both the spirits and the doctrine or opinions grew so many and so absurd, that so many horrible and foule absurdities haue issued from them, as neither piety, reason, nor common sense can endure to heare them. One only obseruation (of which I would desire the readers patience) and that, to my judgment, not vnworthy the consideration, occurs; that is, to compile and bundell vp, as into one view, certaine maine and principal opinions of these Protestants generally receaued (which indeed are the chief points controuerted betweene vs and them) and to propose to the eye of every indifferent Reader how smoothly they plaine the way to the downefall of saluation, by taking away *Fayth, Hope, and Charity*.

For whereas God created man for himselfe, as his end to honour him; and all thinges for man, as meanes to help Protestant him to this end: so he gaue him three helpeſ or meaneſ; one, positions to know him; another to desire him; and a third to attaine which oþ him. Man hath the meaneſ to know God by *Fayth*, to desire poþ *Fayth*, him by *Hope*, and to attaine him by *Charity*: those are three *Hope*, and *Charity*. Theologicall vertues which haue God their immediate obiect, and are as three meaneſ to prepare man for his journey to heaven. *Fayth*, as the beginning, *Hope*, as the progresſe, *Charity*, as the end and consummation of justification: and as three partes of our spirituall building; *Fayth* as the foundation; *Hope* as the walls; and *Charity* as the rooſe of our ſaluation. The Protestant Doctours by their positions, and doctrine do oppugne, and ouerthrow all these three, as in a briefe ſume they are compiled, and proposed to vs; *Fayth*, as it is deliuereſ in the *Creed* which in twelue articles ſheweſ vs what we are to belieue. *Hope*, as it is contained in the *Pater noster*, which in ſeauen petitiōſ directs what we are to hope, and pray for. *Charity*, as it is comprehended in the *Decalogue*, which by ten Commandementes instructs vs what to do, & what to auoid. In this, and after ensuing Sections therefore

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we will shew how this doctrine doth oppugne, and ouerthrow all fayth in the articles of the Creed; al hope in the p<sup>t</sup>itions of the Pater noster; and all charity in the ten Commandments, and thereby doth prepar<sup>e</sup> the way, and loose the reines to all errour in beliefe, to all despaire or presumption against Hope, and to all liberty of sinnes, and loosenes of life and manners against Charity. And first we will lay downe briefly the chiefe points and positions of the Protestant doctrine, and next, out of them inferte the rest.

(a) *Luth. de libertate iom.*  
2. fol. 4. & in Gal. 2. tom. 5.  
fol. 305. First, the opinions, and doctrine of the Protestants are these. 1. That (a) only Fayth doth iustify - 2. That (b) this only Fayth makes vs certaine and secure of predestination past, iustification present, and glorification to come. 3. That (c) this Fayth is proper to Calu. in Gal. all the iust, and only to them, and the elect. 4. That (d) this Fayth once had can never at any tyme be lost, nor by any sinne be expelled. AH. 13. 39. 5. That (e) no sinnes, how many or great soever, be imputed to Beza in Rom the elect, but all couered with the iustice of Christ by apprehension of 3. 20. sayth. 6. That (f) this Fayth is obtained by the priuate spirit in every man, which assures him of his fayth and saluation. 7. That (g) 1. Camp. pag. 7. Perkins in all workes of all men, euen the iust and best, are sinnes, and that mort- Catechis. tom. 1. Col. 487. tall, as infected with originnall sinne, and as defective from perfect obediencie,

(b) Confess.

August. edita VVitemb. ann. 1531. art. 4. Calu. 3. Inst. 11. 19. & 3. Inst. 14. 16. & 17. Et in Antid. Concil. Triad. sess. 6. ad cap. 10. 13. 14. ad Canon. 14. 15. & 16. & 4. Inst. 2. 16. VVhitak. ad rat. 8. Camp. pag. 3. (c) Calu. de predell. pag. 695. & 7. 3. & in Antid. Concil. sess. 6. Canon. 17. pag. 291. Zantl. de perfett. Sanc*torum* cap. 2. tom. 7. col. 113. & collat. 1. 28. VVhitak. contro. 2. quest. 1. cap. 8. pag. 434. Perkins de dissensions. tom. 1. cap. 1026. (d) Calu. in Ioan. 20. 28. in Matth. 13. 20. in Luc. 17. 13. Inst. c. 2. 6. 21. Beza in Ioan. 6. 37. in Colloq. Montisb. pag. 380. VVhitak. lib. 8. contra Durensi sett. 48. & contro. 2. quest. 5. cap. 7. pag. 515. Perkins in Galat. 1. tom. 2. col. 51. Zantl. de perfett. tom. 7. col. 128. & in sua confess. cap. 17. sett. 4. tom. 8. col. 522. (e) Luther in Gal. 2. tom. 5. fol. 229. In cap. 5. fol. 470. & in cap. 8. 1*sa*. tom. 4 fol. 53. Calu. in Ioan. 5. 29. & 3. Inst. cap. 4. 6. 28. Beza in epist. dedic. respons. ad Castal. resl. 1. Theol. pag. 427. & 457. Zantl. de perfett. Sancti. quest. 1. cap. 2. tom. 7. col. 360 VVitton. in respons. ad art. papisticos pag. 92. Abbot in Diatrib. Thomsoni cap. 20. p. 189 (f) Of which see the first part and last Chapter. (g) Luth. tom. 1. in disp. fol. 390. & tom. 2. de ration. confundi. fol. 26. de captiuis Babyl. fol. 80. In confess. 1 atomi fol. 220. & tom. 5. in Gal. 1. fol. 227. in cap. 2. fol. 231. Ibid. de bonis opribus fol. 18. Calu. de lib. arbit. lib. 1. pag. 141. & 3. Inst. cap. 17. 6. 1. Beza in confess. cap. 4. sett. 19. & lib. quest. & resp. p. 670. Tindall. apud Fox. in Act. p. 1139. VVitak. de pecc. orig. 1. 2. 6. 3. p. 656

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(b) Confess. Gallic. art. 18. Calu. in Rom. 6. 3. in Gal. 3. 6. in confess. fidei pag. 108. Hufred. ad ratione. 2. Camp. pag. 142. Beza in confess. c. 4. §. 8. (i) Apolog. Angl in Syntag. confess. pag. 123. Luth. delibert. Christian. tom. 2. fol. 4. & in 3. Gal tom. 5. fol. 329. Calu. in Antid. Concil. fess. 10. cap. 12. pag. 284. & lib. 1. de libero arbitrio pag. 148. Beza in Luc. 18. 22. & in Rom. 10. 6. Perkins de Baptis. tom. 1. col. 833. (k) Luth. in 1. Pet. cap. 2. tom. 5. fol. 454. & in act. VVormat. tom. 2. fol. 172. Calu. in Iacob. 4. 32. Beza in confess. cap. 7. §. 9. VVhitak. contro. 4. quest. 7. cap. 1. pag. 715. & lib. 8. contra Dureum fess. 103. (l) Calu. 4. Inst. cap. 15. §. 3. Perkins in serie causarum c. 33. tom. 1. Col. 77. Beza lib. quest. & respon. vol. 3. pag. 344. VVhitak. lib. 8. contra Dureum fess. 101. (m) Luth. de ieruo arbitrio tomo 2. folio 460. Calu. 2. Inst. cap. 3. §. 10. & 2. Inst. cap. 3. §. 5. Zwing. de prudentia cap. 6. tom. 2. fol. (n) Zwing. in Elench. tomo 1. folio 36. Calu. 3. Inst. cap. 23. §. 4. & 8. & de praedestinacione pag. 704. Beza in cap. 22. Luc. v. 22. & de praedest. cont. Castal. pag. 340. & 360. & in Colloq. Montis p. 431.

Mart. in Rone

bedience, and fulfilling the precept. 8. That (b) there is no interior, 9. pag. 397. our, and inherent grace or iustice, but all exterior and imputative. & in loco 10. That (i) the fulfilling of all the Commandements, or any of them class. 3. cap. is impossible. 10. That (k) no humane lawes do oblige in conscience 1. §. 34. to their performance. 11. That (l) the Sacraments, chiefly Baptisme Zanti. de prie are seales and signes of predestination to glory, of remission of sinnes, deit. cap. 3. tom. 7. col. and perseveriance in Gods fauour; and that in Baptisme are forgiuen 193. cap. 4. sinnes past, and to come. 12. That (m) man by reason of Gods decree col. 318. and original sinne, hath no liberty, or freedome of will to do, or avoid 1. ifiat. in thes. bad workes. 13. That (n) God hath ordained and predestinated v- lib. 2. loco 12. pon his meere will and pleasure, without any cause given, or so much pag. 143. as forseen, all who are damned, both to damnation and to sinne. All Perkins de predest. tom. which positions as they are auerred by the leaued Protestants, and preached to the people, so they do ouerthow all 1. col. 117. & in serie causa- the articles of the Creed, all the petitions of the Pater noster, rum cap. 52. and all the precepts of the Ten Commandments, and leade to 2. in cap. 1. all loosenesse, and dissolution of life, as shalbe shewed. Apocal. tom. 2.

S V B D I V . I . In generall, destroying all fayth.

**A**ND first, that these Positions do quite overthrow, & take away all diuine and supernaturall fayth, which is the first foundation and corner-stone of our spirituall building, the first preparation to life and iustification, the first Fayth.

root of all true vertue, and good workes, the first gate by which God enters into our soule, the first light which shines in our vnderstanding, the first true seruice which we offer to God, and the first step by which we beginne to walke our iourney to heauen: that this doctrine doth quite ouerthrow this fayth, and all the articles of the *Creed* proposed in it, is proued. 1. Because they distinguishe three sortes of fayth. 1. *Historicall*, of thinges reuealed, and related in scripture, and proposed by the Apostles in the *Creed*, such as are the Trinity, Incarnation, Passion, Resurrection, and Ascension of Christ, with all other articles which all Christians vsually believe. 2. *Generall*, of promises in generall, and all graces promised by Christ to all, as the sending of the Holy Ghost, the coming to iudgment, the ray sing of the dead, and the like, which are generall for ail. 3. *Speciall*, of the promise made to euery man in particuler of his predestination, iustification, and saluation, by which euery one is made infallibly certaine that his sinnes are forgiuen him, and that he shal be saued. Whereas, I say, they make these three sortes of Fayth, the first and second of these Faithes, towit, *Historicall* and *Generall* (by which they belieue the articles of the *Creed* & promises of God in general) they (4) affirme to be faignt not true fayth, a shadow of Fayth, not a real iustifying faith, cob. 2. v. cit. a Fayth which is common to the reprobate, and damned, & euen to the Diuels themselues; and only the third, or *Special*

*Catu. 3. c. 2.* fayth they assigne to be the true diuine, and supernaturall f. 1. 9. 10. iustifying fayth, which hath for his obie & the speciaill mercy of God, to them in particuler applyed, the certainty of remission of their sinnes assuredly past, and security of their saluation infallibily to come, by which they doe as much or more *Infl. 3. c. 2. 5* ass. redily belieue their iustification and saluation, then they *claff. 3. c. 3.* do the B. Trinity, Incarnation, or the rest of the articles of *g. 2. 3.* Fayth. Now, if this speciaill fayth be the only true, diuine, *V. 2. 1. 1.* supernaturall and sauing fayth, & by it is believed only one *contra Diuers.* article of the *Creed* (& that not truly as shall appeare) to wit, *g. 1. 13.* *Pareus lib. 4.* Remission of sinnes; and the *Historicall* and *Generall* fayth, by *deiuncti. etc.* which the rest of the articles are believed, be only a shadow *pag. 8157.* of Fayth, a fayth of the damned, and Diuellis: then we haue

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no diuine, and supernaturall fayth of the rest of the articles, but belieue them only by a Faith which is a fained faith, a shadow, and no more a guift of God, then the fayth of the damned, and the Diuellis in hell. Therefore all true and diuine belief of the articles of the Creed, is by this special doctrine of speciall Fayth, quite abolished and taken away from all Christians, and nothing but a shadow of Fayth, a fained and diabolicall faith left to them, and so by one position of theirs is cut off all diuine fayth or belief of all the articles of the Creed.

Secondly, whiles they deny all authority of Tradition, The Creed Church, Councils, and Fathers, and will believe nothing oppugned but what they themselves find in Scripture, and that as their by the private spirit interprets it: While they make their spirit, the judge of all fayth, & all contiouerries offayth, what is to be Eras. inu- received or rejected, believed or condemned: While, I say, it, Lutherus they doe thus, they may by the vertue of this spirit call in iurit: Eras. question the authority, and credit of the Creed it selfe, with mus punitus, the authours of it, as not to be found in Scripture, and the Lutherus ex- particuler articles they may either reject as counterfeit & in- cludit pullos: truded, or els expound and interpret them as their spirit shal Erasmus dubitat, Lutherus abnegat. lead them. Thus Luther and Calvin following Erasmus (for Erasmus is sayd to haue layd the egge which Luther hatched; to haue insinuated that which Luther assured; to haue doubted of that which Erasmus pre-Luther downe right denied) made doubt of the authority of the sat. in Para-Creed, whether it was made by the Apostles or not. And phras. the Seruetians in Transiluania (witnesse Canistus) admit it but Calinus 2. so farre, as it agrees with the word of God, interpreted (no Inst. 16: 18: doubt) by their spirit. Thus did Beza by his spirit affirme, that part of the sixt article, he descended into hell, to haue been Canis. presa-thrust into the Creed. Thus Calvin and Zuinglius following tion. corrup- likewise Erasmus, by their spirit affirmed, that part of the ls de verbo tenth article, the Communio of Sain:is, to haue beene intruded Dei. into this Creed out of some other Creed, and not to haue Beza. Apolog. beene found in the ancient Creeds. Thus Luther by his spirit 2. ad Zanz. changed in his Germane Creed the word Catholike Church, pag. 335. into Christian Chrch. And Beza rejected the same word Ca- Eraf. lect. 5. in tholike as most vaine and wicked. And thus by their Glosses, Symb. and Cain. 4. Inst.

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and expositions vpon many articles as not pleasing their tas; they wrest diuers, as shall appeare, from their nature & proper sense (for example, he descended into hell, that is, he descended into the graue) & so make a new Creed in sense, and meaning agreeable to their spirit, and the doctrine of it. Of which who will haue a full view, let him read Andr. Iur. his Nullus and Nemo, and Fitzsimons vpon the Masse, where their many absurd glosles, and expositions are at large discouered, and confuted.

S V B D I V. 2. In particular, against all the twelve Articles of the Creed .

**T**HIRDLY, Ybecause by this doctrine, and these Doctors are oppugned in particular all the mysteries of fayth in every article of the Creed, which by this briefe enumeration of every one shalbe made manifest. And first in the oppugned. first article attributed to S. Peter (I follow the diuision of S. Aug. sermones S. Augustine, and Doctour Kellison,) is oppugned, 1. The faith and belief of all the articles in generall in the word *Credo*, by all who hould that it is only a shadow, a faigne, & dia-  
Kellis. pars. 2. reform. exam. bolicall Fayth, not a true, diuine, and supernaturall Fayth, tending to iustification by which every Christian believes the Father: these articles. 2. Is oppugned the vnity of God (*Deum*) by Calu. in aliis Calvin, who houldes that the Sonne hath an essence distinct from the Father: By Beza, and Stegias, who hould that the essence is diuided into three persons. 3. By Luther, who houldes that the Diuinity is threefold. 4. By Melanchton, who houldes that there are three Diuinities or essences in God: By Sandius, who entitles his booke, *De tribus Eloom*, of three Gods. 5. By the Tritheits in Polonia, who exprely hould Genebrard. l. there are three Gods, and three Eternals. 6. Is oppugned the contra Steg. God-head it selfe, and his mercy and goodnesse, 1. By all pag. 108. those who make God the authour, willer, commander and worker of sinne, and damnation, because so is his will and pleasure: Who make him a sinner, a great sinner, the only sinner: Who make him a lier, a dilemble, a tytant, and transformie Melanch. locis editio anno 1585. Et ut obicit ei Stancarus l. 4. de Trin. Sandius de tribus Eloom.

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transforme him into a very devill himselfe; as is before proued Cap. 9. §. 5  
and deduced. 2. By those who make the diuinity of God pas-  
sible, as with *Eutiches* the auncient condemned heretick, Luth. lib. de  
ther, and *Iacobus Andreas* do. 3. By those who affirme the diui-  
nity to haue beeene not only a mediatour betweene God and man, as *Caluin* and *Bеза* did; but also to haue beeene obediet to God, as *Melancthon*, and after him many *Lutherans*, & *Tigurins* also did. And further to haue exercised the office of a Priest offering sacrifice to God, as *Tewell* did affirme. All which opinions do make many Diuinities in God, one inferiour to another; because where one is a mediatour, is obedient; & doth offer sacrifice to another, there must be a subordination, subiection and distinction, there one must be inferiour and distinct from the other, and so there must be many distinct Diuinities, and these inferiour one to another, which is contrary to the nature of diuinity, & God-head. 4. Is oppugned the person of the Father, and with him the whole B. Trinity by *Luther*, who affirmes that the diuinity is as well three, and of three sorts, as are the three persons; that the word *Trinity* is an humane inuention, a word which sounds coldly, and is not to be feli. vsed, but instead of it the word, *God*; and did therupon thrust out of his *Letanies* that prayer, *Holy Trinity one God haue mercy on vs*. And did leauie out of his Germane bible those words of S. *John* (alleged by *Athanasius*, *Cyprian*, & *Fulgentius* to proue the blessed Trinity against the *Arrians*) There are three which giue testimony in heauen, the father, the word, and the holy ghost, and these three are one. To all which also *Caluin* subscrives, who not only affirmes, that the prayer, *Holy Trinity, one God, haue mercy on vs*, doth displease him, as sauouring of barbarisme, but also wrests all those places (by which the Fathers out of the old and new Testament did proue against *Iews*, and *Arrians*, the diuinity of Christ) to a contrary sense and meaning, as the *Lutheras* (a) in diuers bookees on set purpose against him haue conuincid. And *Danaus* (b) his successor after *Bеза*, followes him, who affirmes that the same word *Trinity*, and the same prayer, *Holy Trinity haue mercy on vs*, is a foolish and dangerous prayer. All which are directly contrary to the auncient orthodox, and Catholike doctrine of the B. Trinity, three per-

*Caluin*, *Indicalians*, *Antipareus*, *Antipareus alter* (b) *Dan. lib. contra Genebrarians*, sons, (a) *Hunnius*, *Theolog.*

*Cap. 9. §. 5*

*Luth. lib. de*

*Concil part. 2.*

*Pag. 276.*

*Melanct. locis*

*editis anno*

*1545. f. 43.*

*Formula con-*

*cordie anno*

*1550.*

*Tigur. in ep.*

*ad Polonus*

*anno 1550.*

*Iuel. against*

*Harding. art.*

*17.*

*Luth. v. 2*

*Zwing. tom. 2*

*respons. ad cō-*

*is an humane inuention, a word which sounds coldly, and is not to be feli. Luth. f.*

*vsed, but instead of it the word, God; and did therupon thrust*

*474.*

*Luth. possit.*

*matrii enarr.*

*rat. Euangelij*

*Trinitatis.*

*Luth. enarr.*

*precium anno*

*1543.*

*Athan. lib. de*

*unitate Dei.*

*Cypr. lib. de*

*unitate Eccl.*

*Fulg. respons.*

*ad Arian.*

*I. Ioan. 5. 7.*

*Calu. tractat.*

*Theolog.*

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(a) Beza col-sions, and one God. 5. In the same first article is oppugned the Montisb. pag. omnipotency of God almighty by Beza (a) VVhitaker, & others 27. resp. ad who affirme, 1. That God cannot place one body in two acta Torgens. places by replication or other wāyes, that is, Christ's body vol. 3 p. 60. 1. in heauen, and on the altar at the same time. 2. That God 9. vol. 1. pag. 656. cannot place two bodies in one place by penetration one of

Martyr. cont. another, that is, that Christ's body, with the stone of the Gardin. resp. sepulcher at his resurrection, with the dores of the house at ad obiect. 11. the entring to his disciples, and with the solidity of the heau- col. 199. 189 uens at his ascensiō, could not be togeather in one place, but Dialog. col. 6. the stone, dores, or heauen were diuided, opened, or resolu- 11. Cor. 11. ius. pag. 159. iued into some liquid matter. 3. That God cannot draw a ca- Piscator thef- melli or a cable-rope, as it is said in the Ghospell, though a needles eye. 4. That God hath no absolute power to do any bus loco 2. p. 78.

Sadelius de Sacramenta- midus. p. 300. Danens cito- tuis ab And. colloq. Mōsis. pag. 178. ex sue dialogo. Titemus suo Syntagma. cap. 7. p. 75. Anton. de Do minis l. 5. de republ. cap. 6. num. 178. Reinolds Con- ference p. 68.

Secondly, in the seconday article attributed to S. John, is (b) VVhitak. oppugned the worke of the whole Trinity, the Creation of in his awnere heauen and earth, 1. By Caluin, who will haue only the Father to u. Reinolds properly to be creatour of heauen and earth, as to whome alone the Refutation p. name of God by excellency is due, and the Sonne to be the Vicar of the 179. & 180. Calu. Catech. Father, and to haue the second degree of honour after him. 2. By & 3. Inst. 23 Stenberge, Seruetus, Blandrata, Somarus, Francus, & others cyted 2. & 7 in Inst.

23. Per. lib. 2. c̄tra Hesit. Luc. 1. 37. The seconday article of the Creation oppug- ned. Calu. lib. cont. Valent. Gentlem refut. 10. in Genet. 14. 18. Harmonia in Matth. 21. 44. & Matth. 26. 64. in Marc. 16. 19.

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by Kellison, who deny the Divinity of the holy Ghost, as the third person in the Trinity, and admit only a vertue from the father, which they call the holy Ghost. But if the father be only God, if the sonne be inferiour as his vicar and second to him, if the holy Ghost be only the vertue of the father, not a person distinct from him; then is only the father, and not the sonne and the holy Ghost with the whole Trinity, the *creatur* of heaven and earth. Wherby the second article is oppugned.

Thirdly, In the third article, attributed to S. James the article of the greater is oppugned the divinity of the sonne & second person, *Iesus Christ his only sonne our Lord.* 1. By Luther who de- tested the word *opacities*, or *consubstantiall* (signifying the sonne pugned.

to be of the same substance with the father) and made the diuinity of the sonne passible with *Eutiches*, as I haue shewed before. 2. By Calvin, Beza, and Whitaker, who admit Christ to be sonne of the father, but not to be God of the father, or of the essence of the father, or God of God, as the *Nicene Creed Polonus anno expresseth*, but God of himselfe, and withall affirms that the father doth not continually & eternally beget the sonne.

3. By Calvin, Beza, & others before cited who make Christ as God, a mediatour and priest, and both to pray, and to be obedient to the father; and distingnish in him a person of God distinct from the person of a mediatour, and therby with Nestorius make him to haue two persons. All which if it be true, that is, if the sonne, or second person as God, be not co-

substantiall with the father; if he be not God of God; if he be passible, the vicar and second after the father; if he be a mediatour and priest obedient to the father; if he haue two persons: then is he not God coequall and coeternal, and the same in substance with the father, nor one only sonne of God, but two persons. And so this third article, *Iesus Christ his only sonne our Lord*, is oppugned.

Fourthly, In the fourth article, attributed to S. Andrew, is oppugned the humanity of Christ, and virginity of his mother, *who was conceived by the holy Ghost, borne of the Virgin Mary.* 1. By the *Vbiquitarians* who make the humanity to haue omnipotency, immensity & all the properties of the deity, & so to do all, to be allwher, and in all places, which is proper to

*Brenius lib. de maiestate carnis Christi.*

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to a diuine, not humane nature. 2. By the *Anabaptists*, and *Molin.* 3. *par* others who make Christ to haue passed through the body of *Harmonie*. his mother, as water doth through a conduct, and not to *Bucer. dul. de* haue taken flesh of her womb. 3. By *Molineus*, *Bucer*, *Beza* *corpor. Christi*. *Willet*, and others who affirme our *B.* Lady to haue suffered *Catu. harm.* detriment of her virginity in the birth of our *B. Sauour*, and *in Matth. 2.* so make Christ not to be borne of a virgin, which this article *Beza contra* *Smidelm.* affirmes.

*VVillet synop.* *controu. 1. q.* Fifty, In the fift article, attributed to *S. Philip*, is op-  
*1. in appendix.* pugned the vertue of the death and passion of Christ, Who  
*Martyr. m.* suffered under *Pontius Pilate*, was crucified, dead, and buried. And  
*Roms. 4.* that many wayes. 1. In that the vertue of his passiō is not (ac-  
cording to them) generall for al sinners and wicked persons,  
but particuler only for a few elect, that is, for some certaine

The fift ar-  
ticle of  
Christ's pas-  
sion oppu-  
gned.  
Protestants, of some one sect who only are the faithful among  
them, leauing all the rest destitut of any vertue from it, or of  
any vocation or iustification by meanes of it. 2. In that those  
elect it cures not from sinne, but only couers their sinne; re-  
mits not sinne, but only imputes it not; washes not away the  
guilt or offence of sin, but only frees them from the punish-  
ment due to it; and enables not a man to resist sinne, but per-  
mits him in euery action to sinne; strengthens him not to  
keep any one commandement, but leaues him so that he  
must needes breake all. 3. In that it giues to the soule of man  
neither any life of grace, by which it raises him from spiritu-  
all death to life, nor any inherent iustice, by which it makes  
him iust before God, cleane from any sinne, or solid in any  
perfection of vertue, piety, and good life, nor any vertue  
by which it enables him to do any good worke, to satisfy for  
any offence, or to merit any reward of glory, or increase of  
grace; nor any inward vncion, by which it adopts him to  
be, and to be called the sonne of God, or to be inheritour of  
the kingdome of heauen. 4. It had in Christ, as it was endur-  
ed and offered by him, no dignity from his diuine person,  
which did give an infinit valew and worth to euery action;  
it had no vertue or validity to satisfy Gods iustice for any sin,  
to pay a price sufficient & equialent for any sinne; it could  
not by all the paines and torments which Christ suffered in

body

body, euen to the shedding of the last droppe of his bloud, auiale any thing for mans redemption, except he had suffered in soule also. It could not redeeme man from any sinne, except Christ besides had suffered all the paines due to sinne, euen the same torments of Hell, which any damned doth suffer for sin. It so far ouercame Christ, that it made him troubled, inconsiderate, abrupt, effeminate, doubtfull of Gods fauour, and forgetfull of his office of a Redeemer. It made him wauering, staggering, desperate, & renouncing his saluation. It tormented him with horrour of conscience, with anxiety of mind, with sense of Gods wrath, and with feeling of the sorrowes, paines, and torments of eternall death and hell. All which as it is their doctrine of the death and passion of Christ in their owne particular wordes before cyted; so it derogates from the vertue of Christs bloud, & diminishes the dignity of his passion, and is dishonourable, sacrilegious, and blasphemous to his person, and in all oppugnes this article of Christs suffering vnder Pontius Pilate. All which is contrary in our Catholike doctrine, as shal afterward be shewed, which attributes to the vertue and passion of Christ that dignity, validity, and vertue, that every action, any passion, the least drop of his bloud was sufficient & superabundant to haue pacified Gods wrath, satisfyed his iustice, paid the price of sinne, & redeemed from sinne & hell, all the world and infinit worlds more; and that it did def. & merite for all men inward grace to wash away & remit the guilt of sinne, to giue life and beauty to the soule, to adopt it to the title of the sonne of God; that it did giue strength to man to resist sinne before it be committed, and satisfy for it in some sort after it be committed, to keep Gods Commandmets, & to merit a reward at Gods handes. Of which doctrine whether doth giue more honour & vertue to the death & passion of Christ, & his suffering vnder Pontius Pilate for vs, let the indifferent Reader be Judge.

Sixthly, in the sixth article, attributed to S. Thomas, is oppugned both the descension of Christ into hell, & his Resurrection from the dead: *He descended into hell, and the third day rose againe from the dead.* And first his reall descending in oppugned,

The sixth  
article of  
Christs des-  
cenction and  
Resurrec-  
tion

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- (a) Calu. soule to Limbus Patrum to free the Fathers there, and make  
Pſy opauichis them blessed, or (which is propable) to the place of the dam-  
(b) Beza lib. ned also, not to suffer, but to confound the Diuell, & shew  
cont. Breſt. his Maiesty, is oppugned. 1. By those who deny that any  
(c) Luth. ser. Limbus Patrum was euer at all, and affirme that the soules of  
de Lazaro the dead Patriarches were locally in heauen, though not  
sopt. 7. folio beatifically blessed by the sight of God before Christ, as (a)  
267.  
(d) Bucer. ex Caluin & (b) Beza. 2. By those who deny that as yet there is  
Conrad lib. 1 any locall place of hell at all, or any reall fire and torments of  
art. 217. the damned there, as (e) Luther, (d) Bucer, (e) Brentius, (f) Lo-  
(e) Brent. 4. becius, (g) Perkins, (h) VVillet, (i) Caluin, & the Deuines of (k)  
pud Hospi. part. 2. folio Heidelberg. 3. By those who deny his descension to haue been  
308. anno either in body or soule substantially, but only in vertue and  
1562. effect meritoriously, in that he merited the freedome both of  
(f) Lohee. the Patriarches before him, and of vs after him, from the pa-  
disp. 6. pag. nes of hell, as Bullinger, Zuinglius, the Deuines of VVittemberge,  
133. and others. 4. By those who affirme his descension to Hell  
(g) Perk. in to haue beeene only in body, not in soule, and that not to the  
Apocal. 2. 10. lowest Hell, but only to the graue, or buriall; and so Aet. 2.  
2. col. 90.  
(h) VVillet. Thou shalt not leau my soule in hell, they change soule into c ar-  
in synop. kasse, and hell into graue, tranſlating it, Thou shalt not leau my  
(i) Calu. 2. car kasse in the graue, as Beza, and Bucer. 5. By those who ad-  
Inst. 16. 9. mit his descension to haue beeene in soule, but yet suffering  
the very paines of hell, and of the damned, either after his  
Bulling. in 2. death in hell, as Luther, Gerlachius, and some other mentio-  
Aet. VVittem. ned by Beza, or before his death in the garden, and vpon the  
instrution. Crosſe, as C eluin, VVillet, and others before cited. 6. By those  
anno 1521. who question this article as suspected to haue beeene intru-  
Zuing. & ali. ded into the Creed, after it was made; as Caluin. All which  
apud Busaeum shewſibus coll. opinions as they either deny any Limbus Patrum to haue euer  
anno 1586. beeene, or any reall torments of heli as yet to be; or, as they  
Beza in cap. 2 affirme, Christ to haue descended only in vertue and merit,  
anno 1551. not in body or soule, or only in body to the graue, or in soule  
Buc. in Psal. to suffer the paines of hell, either after death in hel, or before  
20. & in death vpon the Crosſe and in the garden, are all contrary to  
Math. 17. this part of this article, in which is affirmed Christs descen-  
Luth. tom. 3. ding into hell, that is, in soule to Limbus to free the Fathers,  
VVittemb. an. 1553 sup. and Patriarches there, and to carry them with him into hea-  
Pſ. 16 p. 279. uen.  
Gerlach. cont. Busaeum apud Cal.lib. 3. c. 13. Beza in Aet. 2. Cal. 2. Inst. 16. 8.

Sc-

*By doctrinall absurdities following.*      309 SECT. 6.

Secondly, his Resurrection from the dead, in the same article, is oppugned. 1. By those who, according to *Beza*, *Bezain 1.* deny all resurrection as yet of Christ's body more then of other mens. 2. By the *Vbiquitarians*, who affirme his body to haue had immensity, and therby to haue beeene every where *Brentius Kē-nit. ex. supra* in all places euer after his Incarnation. 3. By *Caluin*, *Beza*, *in the fourth and other, who deny his Resurrection with the guift of subtility or penetration, and affirme that his body could not pierce through the stone of the sepulcher, or enter the doors to his Disciples without either the remouing, or altering of the nature of the dores, and stone, by resoluing them into some liquid matter. 4. By Caluin and others, who deny the rysing againe of his bloud, that was shed vpon the Croisse, & thereby the resurrection of his whole and entire body. All *Andr. Iul. lib. Nullus et Nemo.* which, as they deny either any resurrection at all, or the complete Resurrection of Christ's body, or the resurrection of the same with subtility or penetration, do euery one opugne this article of Christ's resurrection from the dead in such due sense as it ought to be believed.*

Seauenthly, in the seauenth article, attributed to S. Bartholomew, is oppugned both the *ascending of Christ to heaven*, article of *and his sitting at the right hand of God the Father*, by power and Christ's Al-dignity equall to him in person and excelling all creatures cension op-in his humane nature. 1. By the *Vbiquitarians*, who by the pugned. all-presence of Christ's body in euery place, take from it all possibility of ascending to a new place. 2. By *Caluin*, who by giuing to Christ a power not equall with God, but *Vicary, or deputy* to him, and an honour, not the same, but only second in degree to Christ after God the Father; & by denying al situatio either of sitting or standing of Christ's body in heaven, doth oppose both his *Ascension*, and *sitting at the right hand of God*. 3. By the same *Caluin*, and others who deny all Ascension through the heauens by way of penetration, and admit it only by diuisiōn, and by cutting off the heauens. 4. By those who yield the Patriarches a priority, and deny Christ the primacy of tyme in ascending to heauē. All which, as they either affirme an euery where presence of Christ's body, or a difference of honour betweene Christ as God

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God, and God the Father, or as they deny either any penetration of Christ's body through the heavens, or any priority of his ascending before other souls, are all opposite to the manner of Christ's ascension, and sitting at the right hand of God in glory.

The eight article of Christ's iudging the quicke and the dead, oppugned.

Eightly, in the eighth article attributed to S. Matthew, is oppugned the Coming of Christ to judge the quicke and the dead, by their generall doctrine, that God is authour and worker of all sinnes, that the Commandements of God are impossible, that man hath no freewill, that there is no reward for good deeds, that all sinnes be mortall and damnable. For these supposed, no way is left to discusse rightly the difference of sinnes, to punish iustly mens sinnes, or to reward duly their good deeds.

The ninth article of the holy Ghost, and Catholike Church op-  
pugned.

Geneuenes  
Chyce fides f.  
375.

Ninthly, In the ninth article, attributed to S. Iames the lesser, is oppugned the belief of the holy Ghost, and of the Catholike Church (both which S. Augustine makes one article). Of the holy Ghost, in that some, as hath been shewed, make it only the vertue, not the substance of God; others, expung it out of their Letanies. Others, as the Geneuenians, deny the adoration of it. Others, as before do make it the authour & worker of all sinne, the sauour of all sects, who by a per-  
turbation they coēcieue of it, do every one assure themselves of saluation; which authority, reason, and experience conuince to be false. Of the holy Catholike Church; in that some reject the name Catholike as vaine, and change it into Christian, others leauie it wholly out of the Creed as superfluous, and all of them do generally affirme the Church for many ages to haue beene latent, inuisible, erroneous, adulterous, and antichristian, without either head to gouerne it, or authority to end any controuersies, and to conserue vnity, or to punishe offenders in it, and without any sanctitie in the professours of it, whom they make all to be sinners, and that in all sinnes generally, and in great sins mortally; & then how can such a Church be truely holy, vniersall, and infallible, in deciding the belief of articles & determination of controuersies?

Tenthly, In the tenth article, attributed to S. Simon, is oppugned the Communion of Saints, and forgiuenesse of sinnes. The Communion

*By doctrinall absurdities following.*      311 SECT. 6.

communion of saints is oppugned. 1. The communion of saints in earth one with another, by denying all means of vniety in faith vnder one head and Judge. 2. The communion of saints in earth with the soules in purgatory, by denying all prayer for the dead. 3. The communion of Saints in earth with the Saints in heauen, by denying all honour or praying by vs vnto them, and all knowledge, and praying by them either for vs in earth, or others in purgatory. The remission of sinnes is oppugned by denying al power of priesthood in Gods church to pronounce any sentence of absolution, all vertue in Sacraments to have any operation as instruments in the remitting of sinne, all infusion of grace to blot out and wash away all vncleannesse and deformity of any sinne, either originall or actuall, which according to them, are neuer remitted or taken away, but only couered, and not imputed.

The eleventh article of *Iudas Thaddaeus*, is oppugned the resurrection of the body, by all the Resurrection op. who before oppugned the resurrection of Christ's body, and by many who now adayes, euен in England, admit a resurrection in a like body, but not in the same body which was before.

The twelvth article of life attributed *S. Matthias*, is oppugned the life euerlasting. 1. By *Luther* who one while affirmes that the soule is made by propagatio ex traduce, not by creation, and that the immortality of it is a popish fiction out of the dunghill of the Popes decrees: anotherwhile, that the soules of the iust & of many damned do sleepe senselesse, vntill the day of iudgment, and that dogges, sheep, oxen, and fishes shalbe in heauen for our recreation. 2. By *Caluin* who affirmes that the soules of the blessed remaine sleeping in the porch, & are not as yet entred into the kingdome of glory, that faith is remaining in heauen, that it is foolish & temerarious to enquire where the soules of the iust are, and whether as yet they be in glory, or not. All which & many such like opinions of theirs, as they are the inuention of this priuate spirit, and are both absurd wicked or blasphemous, so are they all plaine contrary to the Apostles Creed, and do directly oppugne the articles of it. And thus much of this priuate spirits doctrine as it oppugneth

The tenth  
article of  
communio  
of Saints, &  
forgiuenesse  
of sinnes,  
oppugned.

The eleventh  
article of  
Iudas Thaddaeus,

The twelvth  
article of life  
euerlasting  
oppugned.

*Luth. tom. 2.  
Witemb. ans.  
1562. p. 51.*

*Luth. tom. 2.  
pag. 44. C.  
45.*

*Luth. colleg.  
mensal. c. 49.  
Calu. in. Ec-  
clesiast.  
Calu. 3. Inst.  
20. to. 24.  
Calu. 3. Inst.  
25. 6.*

PART 2. 312      *The private spirit confuted* CHAP. 9.  
oppugneth the articles of the *Creed*, and in them all faith and  
believe.

*Of absurdities against Prayer, and the Pater noster.*

S E C T. VII.

S V B D I V. 1. *In generall, making all Prayer  
needleſſe, or hopeleſſe.*

The petitiones  
of the Pater noster  
& all pray-  
er oppug-  
ned.

**S E C O N D L Y,** This doctrine oppugneth the petitions of the *Pater noster*, and all manner of prayer and devotion to God; for which we may note, that as by faith we come to know God, and his revealed verities; so by this hope we are animated to attaine to the fruition of God. & all that is good for vs. An effect of this hope is prayer, by which we are emboldened (in hope to obteine) to speake to God, and aske of him what we stand in need of. Prayer thertore as it is, according to S. Augustine, an elevating of the mind, and a sacrifice to God, a reliefs to man, a terrour to Satan, a safegard to the soule, a comfort to the Angells, the perfect glory, the certayne hope, and incorrupted preseruer of all religion; As it is an incense mouing vp to heauen; a messenger we ſend to God, where our ſelues cannot yet come; a ladder by which we climbe to the throne of God, and God descends to our vale of misery; a hand which we reach to heauen & which God returnes filled with benedictiōs to vs againe: fo it is not only a ſpeciall vertue commended vnto vs by Christ who wils vs to pray, and to pray often, yea without intermission, but also a chiefe practiſe, the particulars wherof Christ himſelfe did deliuer to vs both for the matter, what, and the manner, how, we ſhould pray and make our petition. This he did in the *Pater Noster*, and the ſequen petiſons of it, which being a compendium of all we are to aske, as the *Creed* is of all we are to belieue, we make in it, beſides the preparatory preface (which teaches vs to haue confidence in God, in that he is to vs not only a maister but a Father, charity to our breth're,

By doctrinall absurdities following. 313 SECT. 7.

in that he is our Father and we all brethren, his children by creation and adoption, and a Reuerence both to Gods Maieſty as reſiding in heauen, and a ſo to his Saints and ſeruants in whom ſpecially as in the heauens he dwels and reignes by grace, as S. Auguſtine expounds it;) beſides, I ſay, this preface or preparation we make ſeven petitions of ſeven teuerall things vnto God, in which we deſire blessings at Gods hands, either poſitiue of good things to be obtained; or preſeruatiue the Pater from euill things to be auoided. The poſitiue blessings we Noſter craue are either ſpirituall or corporall; the ſpirituall are, 1. the ſanctification of Gods name in the firſt petition, that is, either true knowledge of him, or right honour to him, or conſtant perſeueraunce in him. 2. The coming of his kngdome in the ſecond, that is, the dilatation of his Church on earth, the in-crease of his grace in our harts, & the obteining of his glory in heauen. 3. The obedience to his will in earth, ac it is in heauen in the third, that is, as Gods will is done by Angells, ſo it may be done by man, as it is done by the iuit, ſo it may be in finners, as it is wrought in the ſpirit, ſo it may be in the flesh. The corporall blessings we craue, are our dayly bread in the fourth, that is, either temporall food for the body, or doctrinall for knowledge of the vnderſtanding, or sacramentall of the Eucharift, and whatoeuer is conuenient for both ſoule & body, & theſe are the four firſt petitions of poſitiue blessings. The preſeruatiue blessings are from euills from which we deſire to be freed, & those either euills past as fin forgive vs our trespafes, in the fifth againſt God, our neighbours, or ourelues, by commiſſiō or omiſſion, by thought, word or deed; or euills present lead vs not into temptation in the ſixt, that is, permit vs not to fall into any occaſion or danger of fin by concupiſcence of the flesh, vanity of the world, and malice of the Diuell; Or euills to come, deliuer vs from euill in the ſeauenth, that is, from all paine due to finne originall or actuall, by affliction in this life, or by torments in the next life either in Purgatory, or in hell, and from whatoeuer may hinder vs from God, and all goodnes in this or the next life. In which are ſummarily contained all the thinges pertaining to the honour of God, or neceſſary for our body or ſoules, in this life, or the next.

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It remaines to shew, that the former positions of the Protestants doe make all these petitions needless, or fruitlesse; made needless, as of things certaine, which need to be asked; needless and fruitlesse, as of things impossible which cannot be obtained: fruitlesse by which is shewed two wayes, first in generall of all prayer; secondly in particular, of these petitions. In generall thus,

1. That prayer is needless which prayes for that which is certaine & cannot faile vs, as either already past, or assuredly possesse, or to come; as for example, that Christ should be borne or crucifyed which is past, or that I should be a man, or an English man, which I am sure I am, or that to morrow the Sunne should ryse, or that men should rise at the day of iudgment, which they are sure to do. Againe, that prayer is fruitles which prayes for that which is impossible to be had, as for a mother to pray that she were a Maid, and Virgin againe, or for that an old man to pray that he were young againe, and might neuer dye, both which are impossible, though not both equally. But, according to the Protestant grounds, such are generally all their prayers, for if they pray for remission of sins, for the fauour of God, for perseveriance in Fayth, or for the glory of heauen, their prayer is as needless, as to pray for the birth of Christ past, or for the day of iudgment to come, because euery one by his speciall faith belieues as certainly that his sinnes are forgiuen him, as by his generall fayth, that Christ was crucifyed for him; as assuredly that he shall perseuer in fayth and come to heauen, as that there shalbe a day of iudgment and resurrection of his body; therefore prayer for the one is as needless as for the other. Againe, if they pray for Gods grace to wash them from sin, to keep Gods commandements, to auoid concupisence and lust, and to loue God aboue all, and not to offend him, their prayer is as fruitlesse, as to pray for Gods grace to keep them euer being sick or euer dying, or to leape ouer the sea, or fly to the starres, because according to them, the one is as impossible as the other, therefore as hopelesse to be obtained by prayer as the other. 2. To pray for the preuenting of any euil, whether it be *malum culpa*, as sinne, or *malum pæna*, as punishment, and whether it be punishment temporall as losse

of goods, affliction of body, or death of friends; or spirituall as losse of fayth, of Gods fauour, and of the joyes of heauen, or to pray for the obtayning of any good either temporal, as riches, health, or the life of friends; or spirituall, as the good of Gods Church, the remission of our sinnes, and our perseuerance in state of grace, or obtaining the kingdome of heauen, is both needlesse and fruitlesse, because all as well euill as good shall infallibly fall out as God hath, according to his owne irrespectiue, immutable, & ineuitable will & pleasure, decreed and appointed it; therefore needlesse it is to pray for the obtaining of good, and fruitlesse to pray for the preventing of euill, because both must fall certainly as God hath ordained & decreed. What end or vse therfore is there of prayer, since the euent and the effect will be the same as well without prayer as with prayer, all as God, without any respect or foreseen consideration of vs, or our deserts, or prayers, or other works, hath according to his owne absolute will decreed and appointed to happen to vs.

Thirdly, willingly to do any act which is believed and supposed to be a sinne, and that mortall deseruing eternall damnation is vnlawfull, sinnesfull, and damnable, and so not to be done with a good conscience: but such is all prayer, euen the best and deuoutest we can vse, according to their principles, because euery worke, euen the good workes of the best persons, according to *Luther*, *Ilyricus*, *Caluin*, *Bela*, *Pareus*, *VVhitaker*, *Tindall*, and others, are sinnes, mortall sinnes, damnable sinnes, and nothing but sinne, euen in the iust and elect, though no more imputed to them, then their bad workes of adultery, murder &c. which they say are not at al imputed to them. Therefore all prayer, how good or devout soever, is a sinne, and that mortall and damnable, & so is vnlawfull, sinnesfull, and damnable, and not to be vised more then swearing, lying, drinking, both being sinnes and neither imputed & punished as sinnes in the elect, in whome they are couered, and both imputed and punished as sinne in the reprobate in whome they are neuer forgien. All which is confirmed diuers wayes by the exprefle wordes, first of *Luther*, who affirms, 1. That no man obtaines anything

All prayers  
are sinnes.

See above in  
the first sub-  
division.

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at Gods hand for any dignety, either in his prayer or in himselfe, but  
Luth. post. only by the bounty of God. Also (which he constantly auouches)  
in Domini. 5. that the iut man doth sinne euen in praying, according to that of Da-  
post Pascasfol. uid. Let hys prayer be a sinne. 2. By the wordes of Illyricus, who  
263. affirmes, that prayer is no good worke but a begging of wages. And

Luth. farr. of Bucer, and Calvin his scholler who both affirme, that Christ  
de Ascenc. did not prescribe vs to pray in these very wordes of the Pater noster,  
but shewed to what end, and with what affection we should pray. 3.

Illyr. Clave. By the practise of many Prescians, or Familiists in England,  
Scriptura. Witnesse D. Smyth, who vse to protest they will rather dye,  
part. 2. then say the Lords prayer. 4. By the practise of the purer sorte  
Smith. collat. of Protestants, who haue left off, & condemne all saying of  
cap. 1. art. 13 canonicall hours and deuotion in the Church, & haue not  
only turned all publicke praying into preaching, neuer v-  
sing any at all in their meetings: but also did for example, in

Richeom. ido- France pull downe & destroy ( witnesse Richeome) in one six  
luria Hugo- monthes no fewer then ten thousand houses of prayer, or  
notitia l. 2. c. Churches in 400. Cities, which they by rebellion kept fro  
28. pag. 177. their soueraigne King and Prince. By all which is apparent  
& cap. 29 p. 182. not only how little they esteeme either Prayer, or houses of  
prayer, but also that, according to their grounds, all prayer  
in generall is needlesse and fruitlesse, yea sinnefull and dam-  
nable, and so not to be vsed and practised.

S Y B D I V . 2. In particular, opposing all the seauen  
Petitions of the Pater Noster.

The Pater **I**n particular, that by this doctrine is oppugned all & eue-  
noster oppu- ry partand petition of the Pater noster, shall likewise be  
gned by the proved. For first in the preparation Our Father which art in  
Protestant bea-then, how can they call or esteeme him a louing Father,  
doctrine. whome they believe to be a cruell and vniust judge, wh-  
lecreat and created them to sinne, that, for that he might  
damne them? Or what confidence can they haue in the  
mercy of this Father, who is thus rigorous to them in his ju-  
stice, and more then justice? How can they call or esteeme  
themselues his children by adoption from whome they re-  
ceave

cause no inward grace of iustification? How can they call him *our Father*, or the Father of all, whome they believe as a Father to haue predeitinated, cailed, and giuen meanes only to a few, and as a cruell Judge to haue excluded all the rest, and the greatest part ( of which every one may iustly feare himselfe to be one) from any possibility of vocation , grace, or saluation ? How can they expe&t from him a crowne of glory in heauen, of whome they believe they cannot merit any reward in earth ? Why shold they not feare a heauy hand of iustice , yea despaire of any kind of mercy from him , who beyond iustice, hath proceeded so terribly as to predeitinate so many to so great paines as are the paines of hell, who had deserued or giuen no cause of any paines at all ? Who can imagine that God dwelleth in the iust and elect as in the heauens , who are so fowly stayned in euery part of their soule with the deformity of all finne and iniquity ; that no one part , or action of them is cleare and vnsainted from finne? Surely they who believe this of God, and his crueltie, and of man and his deformity cannot confidently say neither *Our Father* which imports Gods mercy to man, & mans confidence in God, or *VVhich art in heauen*, which specifies that as God dwells in the iust, so they, as the temple of God, should be pure and cleane, and bright like to heauen .

Secondly, how can they in the first petition say , *Hallowed be thy name*, and hope that they by true loue, honour , and obedience to God can sanctify, and make holy his name by their life and actions, who believe that every action they do, euen the best they can do is a finne, and that mortall, & damnable ? Surely to pray that by actions which are profane, we may sanctify Gods name; that by workes which are offences to God, we may please God; that by deedes which are damnable and deserue hell, we may prayse God, and deserue heauen; is a prayer not only so hopleffe , as it is not possible, but also senflesse , that no reasonable man can be imagined to make it .

The first petition

Thirdly, how can they wish confidence say, *Thy king-  
dome come* , that is, that Christ may raigne as a King either in his Church by fayth, or in the faythfull by grace, or in heauen petition.

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by glory, who belieue and professe that Christ was not able to preserue his Church for so many ages togeather, without error of Antichristianity and Idolatry, no not so much as in extancy or visibility, nor yet hath power by grace so to raigne in any his seruants, as to maister any sin or temptation to sin, or to perorme any one commandement, or to do any one action, which is iust and not sinnesfull. Surely weake is that King, & poore is that Kingdome, where neither the King hath power to protect his subiects from the invasion of the enemy, nor the subiect hath ability to perorme any action which may tend to the honour and seruice of the King. Againe what needes any man to pray that either Christ may raigne in him by grace present, or that he may raigne with Christ in glory to come, who is certaine and sure by his speciall fayth (as all Protestants say they are) that both he is for the present in state of Gods fauour, and also shalbe for the future in state of glory in heauen? Surely, he that belieues this, needs not to pray either for pardon of sinnes, which he is sure are pardoned, or for his obtaining heauen, which he is sure to obtaine.

The third  
Petition.

Fourthly, how can any one in the third Petition, say, *Thy will be done in earth as it is in heauen?* Understanding that Gods will shoulde by vs be performed in doing good deedes, and avoideing bad, & that we shoulde conforme our selues to the will of God both in the materiall obiect, by doing that which he will haue done, and in the formall by doing it both for the end and after the manner as he will haue it done; who belieues, 1. That man hath no freedome or power to worke the will of God. 2. That Gods will is wrought in every action as well bad as good. 3. That the will of God in performing his commandements is impossible. 4. That good workes in this life are neither meritorious, nor necessary, nor yet possible. 5. That in earth every man, and every action of his is sinnesfull and vncleane, and in heauen every Saint, & Angell, and every action of theirs is good, pure, and perfect. For, as it is needlesse to pray, that Gods will be performed, which inevitablie shalbe performed both in good and bad actions, in which man hath no liberty or power; so it is bothe

*By doctrinall absurdities following.*      319 SECT. 7.

Iesse to pray that men may either be freed from finne, or may do good workes, or may fullfill Gods commandements, or may do his will in earth, as Saints and Angels do it in heauē, because according to their beliefe all this in this life is impossible, and neither euer was, nor euer shalbe by any, at any tyme performed. In vaine therefore is it for vs to pray, that we may conforme our selues to the will of God either in the affirmatiue precept, in doing that which he commaunds; or in the negatiue precept, in omitting that which he forbids; either in the materiall obiect, in doing what he commands, or in the formall, in doing how, and why he commands. Fifth both, and all are either necessary, and so must be done; or impossible, and so cannot be done.

Fifthly, how can any man say, *Giue vs our dayly bread?* Understanding either of temporall sustenance for the relieve of the body, or of Sacramentall food, the body and bloud of Christ, who belieue either that the decree, will, and ordinance of God doth impose an infallible and an ineuitable necessity vpon all things, whereby all thinges necessary wilbe prouided for vs as God hath ordayne without our prayer; or that the Eucharist is not the true body and bloud of Christ but only a figure or signe of it, because the beliefe of the former takes away all necessity of praying for temporall sustenance, and the misbelieve of the latter opposes all desire of the supersubstantiall bread of the body of Christ in the Eucharist.

Sixthly, how can any man with confidence say, *Forgiue vs our trespasses, as we forgiue them that trespass against vs?* Understanding by trespasses his debts or sinnes, by forgiue, remit or take away the same. For if Fayth be precedent and presupposed to prayer, as it is for els how can we as we ought with fayth and confidence aske and pray) and the same fayth (as they say) doth assure vs by a certaine and infallible perswasion that our sinnes are already forgiuen or not imputed; then surely in vaine, needleſe, yea foolish is our petition to haue them remitted or not imputed. 2. If euery good worke be a sinne (as they defend) and that mortall, then by sinne and that mortall (such as is the saying, though never so de-

soutly

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woutly, of this prayer and petition) is sinne remitted, and so committing of sinne shoulde be a meanes to obtaine remissio of sinne, which is most absurd, as though the committing of a new offence shoulde be a motiue to pardon the old. 3. If no sinne be remitted in this life, but only couered and not imputed, then in vaine, and hopleſſe is our prayer for remission and taking away our finnes, as of a thing impossible, and needleſſe; and booteſſe is our prayer for the not imputation of the same, because (as before) in the elect, they are already not imputed, & in the reprobate they neuer shalbe imputed, either therefore fruitleſſe and hopeleſſe, as a thing impossible, is the remitting and taking away of our finnes; or needleſſe & feareleſſe, as a thing certayne, is the not imputation of the same by this petition demanded, sith the one is impossible to be obtained, and the other is certainly already possessed and enioyed: needleſſe therefore, or hopeleſſe is this petition of forgiuenes of our finnes, by their principles.

The sixth petition.

Seauently, how can any man with confidence, in the sixt petition say, *Lead vs not into temptation*? that is, into no danger or occasion of sinne, into no consent or act of sinne to come, who belieues, 1. That God wills and workes all finnes and occasions of sianes. 2. That as he hath already decreed, so euery action and occasion must be. 3. That by no sinne he can fall from Fayth or grace, or loose heauen; for if all sinne be ineuitably determined, then it shall intallibly be wrought by God as he hath determined. And if every actio in man be a sinne, then impossible it is to be freed from it, & so hopeleſſe is the praying for that end. And if no sinne can hurt a faythfull Christian, nor hinder him of heauen, or deprive him of grace; then in vaine & needleſſe is all prayer to be freed from temptation to sinne, which can neither hurt, nor hinder any faythfull person from heauen. In vaine therefore, and to no end or benefit is the saying of this sixth petition, *Lead vs not into temptation*.

Eightly, how can any man with confidence say the seauenth petition, *Deliver vs from euill*? Vnderstanding it of the paines and punishments of sinne, or impediments of good things, to be inflicted, either in this life, or in the next, who

*By doctrinall absurdities following.* 32 • SECT. 7,

who believes that no temporall punishment, either in this or the next life, remaines to be endured after the guilt of sin be remitted, and that all paine or miserie inflicted by the Diuell or man is from God, the Diuell and man being only instruments, and that forced & necessitated to it. For where no punishment remaines as due either in Purgatory, which they believe not, or in this life, in which only tayth satisfyes and remits; Where also the ineuitable decree and hand of God doth will, and worke all punishment in body or goods, and where all things do fall out infallible as God hath disposed, there all prayer to preuent punishments for sinnes, or to remoue impediments of good things, is both needlesse, because, as well without as with prayer, the euent must fall as God hath disposed, and alio fruitlesse, because by it no punishment of sinne, or impediment of good things ordained by God can be preuented. To what end, or with what confidence therfore can any, who believes the former doctrine, say these petitions of the *Pater noster*, sith by vertue of it all prayer in generall, and this of the *Pater noster* in particuler, is made either needlesse as of things which are certaine to succeed without it, or hopelesse as of things which are impossible to haue any effect by it? And thus is shewed how the Protestant doctrine is opposite to all Hope, and doth make frustrate all manner of prayer, by which we come with any confidence to obtaine at Gods handes any benefit for vs, or remoue any euill from vs.

*Of absurdities against the obseruation of all lawes,  
and chiefly of the ten Commandements.*

SECT. VIII.

S V B D I V . 1. In generall, how all lawes are made impossible, and not obliging.

V V E haue shewed how the Protestant doctrine ouerthroweth the articles of the *Creed*, and the petitions

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titions of the *Pater noster*, and in them all certainty of sayth ;  
The Prote- & all exercise of hope by making of prayer : it remaines that  
stat doctrin we shew how it likewise frustrates all precepts, & lawes  
overthrow- which tend to good life by bidding good , and forbidding e-  
era the ten- uill , and among them in particuler the *Decalogue* of the ten  
Comman- Commandements, and thereby openeth the gappe, and loo-  
dements. sefth the reines to all liberty of sinne, and loosenesse of life,  
to the ruine of Charity . For which we may note , i .

The prayse of slaves. That lawes, which euer haue beeene, at all tymes among nations, vsed as the chiefe meanes to withdraw men from euill, and to prepare them to good (by punishing the one, and rewarding the other) haue alwayes by wise men beeene esteemed of that dignety and necessity, that according to Pandanus, they are the inuention and guift of God, according to Aristor. 3. Chrysippus, that they are very God himselfe, who giues them, & the Queenes of all actions diuine and humane. According to Aristotle,

Cicero 2. de  
natura Deor. by which we must judge what we are to do, and what to omit; the Prince whome we ought to obey, and the Captaine whome it is fit to follow. According to Tully, they are the establishing of right, & the suppression of wrong. According to Demosthenes, the sinewes of the City, and the strength of it against the wicked. Without

Plato lib. 4.  
de Legibus.

The diuerſity of lawes . realon, and a mans conſcience ; ſome politiue, diuine or God, which were eſtablished either by *Moyses* in the old law, and were either morall, ceremoniall, or iudicall ; or by *Christ*, and his *Apoſtles* in the new law, and are yet offayth and Sa-craments, Charity or good life ; ſome humane , which are either Canonickall of the Church, or Ciuitall for all nations, or particuler of ſeverall countreyes , all which being iuft, pro-mulgated, and knowne, do oblige, and that in conſcience vnder ſinne to the performance of them . Among these lawes the chiefest and moft in force are the *Decalogue*, or the ten *Commandments*, which being lawes morall of good man-ners, and agreeable to naturall reaſons, are not with the cere-monialiall

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moniall and iudicall law (which were giuen only for that tyme and estate of the law of *Mosse*) abrogated, but stand still in force, and oblige all men and nations to the performance . 4. In these ten Commandements we are commanded to performe our duty to God in the first table, and to our Neighbour in the second table . To God, first, honour in our hart, by adoring one, not many Gods, in the first Commandement. 2. Reuerence in word, ia not prophaning his name by vaine swearing, in the second . 3. Obedience in fact, by keeping his Sabbath and Festiuall day, in the third . 4. To our Neighbour, we are to giue, by affirmative precept, honour to our Parents and Superiours, in the fourth : and by negatiue precept to auoidal wrongs done to our Neighbour, 1. By exterior fact, either to his own selfe by killing, in the fifth, or to his second selfe, his wife; by adultery, in the sixth: or to his goods, by stealing, in the seauenth . 2. In word by false witnesse, in the eight . 3. In hart by vnlawful desiring either his wife by concupiscence, in the ninth ; or his goodes by auarice, in the tenth Commandment . Which Decalogue of ten Commandments doth oblige to performance, not only Christians who professe the name & fayth of Christ ; but also all sortes of men or women endewed with reason, whether Iewes, Turkes, Pagans, or whomesoeuer .

The division  
of the ten  
command-  
ments.

Now, that the Protestants by their doctrine do abrogate all these lawes, not only of Church or Common-wealth, but also of God, of Nature, of the ten Commandments, and whatsoeuer, & leave man obliged to the performance of none, but by the liberty of their Ghospell freed from all, as hauing it in their free choice whether they wil keep or break any Commandement of God, Church, or King ; and that they do thereby draw backe from the practise of any vertue, & draw forward to the practise of vice, and so remoue al encouragement to vertue, and propose all enticements to vice, by which they do open a wide gap to all liberty and loosenesse of life, and gite a free passage to all concupiscence and sensuality of sinne, to what any mans imagination, or affection shall lead him : That this their doctrine (I say) doth this, shall by these, and the former positions, and illations

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vpon them, be conuinced.

(a) *Luth. de  
secul potesta.  
apud Collum  
tom. 1. lib. 7.  
art. 1.* For first they take away from the Christian-commonwealth all superiority, by affirming that among Christians is no superior, that a Christian is subject to none, but only to Christ, who only is his immediate superior, as (a) *Luther.*  
*Delibertate  
Christianam  
tom. 2. fol. 3.* (c) *Caluin* do, that to make lawes and to rule by lawes is proper only to God, & that no man can forbid that which is not for bid by Christ. 3. That they take from lawes all obligation to bind in conscience, affirming all, as (d) *Luther, Caluin,*  
*fol. 3.* (b) *Luth. lib.  
Zwinglius, Beza, Martyr, Daneus, Whitaker, Perkins, & others  
contra Regem* do, that no Magistrate or Lawes are to be obeyed for conscience, that all lawes of men are to be abolished, that the lawes  
2. fol. 346. of the Apostles oblige not but for scandall, that there is no  
*De capt. Ba-  
byl. fol. 77.* finne or obligation in conscience to any law, but of God. 4.  
*(c) Cal. 4. Inst.  
10. 7. & 8.* They derogate from Gods lawes, holding that it is impossible for any man though iust to performe and satisfy the law,  
*In 4. Iac. 1. 2* or to keep the Commandements, or any one of them, that  
*Confess. Basil.* therefore the law commands thinges impossible, which is a  
*art. 10.* fundamental point of Christian religion to be believed, and  
*(d) Luth.* in that the contrary, which affirmes the keeping of the law  
2. *Per. 2. 10.* to be possible, and the gayning of heauen to be proposed conditionally if we keep the law, is a wicked perswasion. So  
3. *fol. 464. de  
bonis operibus* the Confession (e) of Auspurge and England, so *Luther, Melan-*  
*fol. 577. lib.* *de confess. ad Eboron, Caluin, Beza, Daneus, Whitaker, Perkins, Scharpius, Ada-*  
*Præcis. Att. mus Francisci, and others.* 5. They abolish the morall law of  
*the  
Normation.*  
*tom. 2. fol.*

173. *Deservio arbitr. tom. 2. fol. 431. Calu. in 4. Iacob. 21. Refut. Carolin. pag. 384. De  
necessitate reform. Eccles. pag. 58. Confess. Pidei pag. 209. Beza confess. cap. 7. sect. 9.  
Mart. 10. 15 class. 4. cap. 4. 9. 5. Daneus contro. 3. p. 509. contra. 5. pag. 1125. Whitak.  
1025. 4. quest. 7. c. 1. pag. 715. Perk. anatomy of conscience tom. 1. pag. 1215. his euse. of  
conscience cap. 3. col. 1033. in Gal. 5. pag. 258. (e) Confess. Au. usi. cap. 6. Apolog. con-  
fess. cap. de complectione legis. Apolog. Anglic. in Syntagmat. confess. p. 123. Luth. de libert. Christiana tom. 2. fol. 4. Melanct. apud Luth. tom. 2. fol. 507. Calu. antides. sess. 10.  
12. pag. 284. lib. de libero arbit. pag. 248. In Lucam 10. 26. In Att. 15. 10. Beza in  
Luc. 18. 22. in Rom. 10. 6. Daneus contro. de Baptism. cap. 15. pag. 389 974 Whitak.  
2. lib. cont. Duraw confess. 6. contro. 2. q. 6. c. 3. pag. 563. Perkins de Baptism. tom. 1.  
m. 833. Sibarp. contro. 12. de iustific. p. 180. Adam Finius f. m. argar. theol. loc. 5. p. 520.*

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the Decalogue, or ten Commandements, affirming, that it is free and nothing belongs to any iust regenerat, and pious person, & (g) Luther, <sup>de Moys.</sup> that the breach of it to any fayefull shall not be imputed as a sinne, <sup>M. l. in locis.</sup> nor punished as a sinne; thus (f) Luther, Melanthon, Zuinglius, <sup>apud Fabritius.</sup> Martyr, Caluin, Beza, Whitak, Tindall, Bucan, Bullinger, and <sup>apud Fabritius.</sup> others, whereupon they inferre that the obseruation of the Law <sup>in harmonia confes.</sup> is not necessary to saluation: thus (g) Luther, Caluin, Perkins, <sup>August. art.</sup> Piscator, Paraeus, and Martyr: That no Saint as yet euer did fullfill <sup>20. p. 364.</sup> the law, and obey it, nor loue God with his whole hart, as the law <sup>Zuing. in ex-</sup> requires; thus the (h) Confessions of Auspurge, Scotland, and <sup>planat. art. 16.</sup> Bohemia, Luther, Caluin, Brentius, Paraeus, Daneus, & others. <sup>Mart. in locis.</sup> And that we should not vse any prayer for that end, that we may <sup>claff. 2. c. 15.</sup> fulfill the law, but only that we may endeauour to fullfill <sup>§. 22.</sup> it; thus (i) Caluin, Perkins, and others doe affirme. To <sup>Cal. 2. Inst.</sup> which assertions if we adde their other positions before <sup>c. 7. §. 14. &</sup> mentioned. 1. About good works, that they are not pleasing <sup>in refut. Ser.</sup> to God as any worship to him, but are all finnes & that mor- <sup>uetipag. 652.</sup> tall, and neither free, nor meritorious, nor necessary, nor <sup>loam. 5. 3. &</sup> profitable, nor possible, nor any cause of saluation, & ther- <sup>in c. 2. v 7.</sup> fore can haue no dignity, no merit, no reward, no crowne <sup>Tindal. apud</sup> of iustice. 2. About sin, that God wils, works, and is pleased <sup>Foxon in a-</sup> with sinne, doth predestinate, command, tempt, & necessi- <sup>this edit. 1610</sup> tate to sinne, & that no sinne is imputed to the elect, that no <sup>pag. 1140.</sup> sinne can be avoided, that no sinne is any cause of damnation. <sup>Bucan loco 29</sup> 3. About iustification, that only faith doth iustify, & that by <sup>Bulling. De-</sup> assuring a man of his iustification, which once had can neuer <sup>cade. 5. ser. 8.</sup> be lost; that no iustice is inherent but all imputed, that none <sup>(g) Luth. in</sup> doth take away any sinne but only couer it, that none doth <sup>cap. 2. ad.</sup> make a man iust before God but only before man. It, I say, <sup>Gal. tom. 5.</sup> S. f. 3. <sup>fol. 311.</sup> <sup>Cal. in Matt.</sup>

We 19. 17. & 3.  
Inst. cap. 17.

9. 7. & in Antid. Concil. seß. 6. pag. 218. in A.H. 15. 10. & in Mittb. 9. 10. Perk. in <sup>capibus conscient. cap. 7. col. 1335.</sup> Psijat. loco 17. pag. 283. Paraeus lib. 4. de iustificat. <sup>cap. 7. pag. 1031.</sup> Mart. in 1. Cor. 10. 12. & in 1. Cor. 7. 19. (h) Confess. Ang. cap. debonis operibus. Confess. Scot. art. 15. Confess. Bohem. art. 7. Luth. in 3. Gal. tom. 5. fol. 343. & in 4. Gal. tom. 5. cit. fol. 393. Calu. in Rom. 4. 3. & 3. Instit. cap. 17. §. 3. & 13. & in Antid. Concil. seß. 6. cap. 12. pag. 283. In a.d. 15. 10. In Gal. 3. 10. 12. Brent. Hemil. 1. in Dom. 13. post Trinit. pag. 777. Par. lib. 4. de iustif. cap. 11. ps. 1076. Daneus contra. 5. pag. 973. (i) Calu. in Matth. 6. 10. Perk. in 3. Gal. col. 1335.

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we adde these their positions and doctrine ( which are their common Tenents, and before proued ) to the former, it will evidently appeare that their doctrine of it selfe, without any wresting or forcing it, is a spurre to vice and a bridle to vertue, is a retractiuе from good life, and an attractiuе to bad, & doth stope the way to a mind inclined to morall honesty, & open the gat to one disposed to loosnesse and liberty.

S V B D I V . 2. *In particular, how many wayes the Protestant Doctrine incourageth to the breach of all lawes, and to all lewdnes of life.*

**A**ND first, if a man should belieue not only the articles and points revealed in Scripture, but also the consequences deduced from them ( as most Protestants hould ) the may every Protestant out of these their former principles, by evident consequence deduced, belieue and practise these, & such like positions and practises which draw from all piety to impurity, and which do evidently follow out of the former principles.

Absurdities  
which fol-  
low vpon  
the impos-  
sibility of  
keeping  
Gods com-  
mandments.

First therfore, he may reason and accordingly practise thus: The obseruation of the ten commandments, yea of any one, is impossible, and by the liberty of the ghoſpell I am freed from all obligation to any, as well moral as ceremoniall precepts, Ergo in vaine do I labour to keepe them, in vaine do I ſēauour to abstaine from idolatry, periury, profaning the Sabbath, disobedience to Superiours, murder, adultery, theft, false witnesse, concupiscence, or the like, because it is as impossible for me to keepe the as for me to leap ouer the ſea: Because by the liberty of the Gospel I am freed from the obligation as well of them as of the ceremoniall precepts, and therfore may as well breake the *Sunday* as the *Saturday*, as well commit fornication as eat porke or bacon, as well omit duty to parents or princes, as circumcision or the paschall lambe; ſith all are equally abrogated, and neither finne nor punishment of either is imputed; Ergo, Why ſhall not I as well commit, as auoid swearing, drinking, murder, adultery,

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adultery, or the rest? Why not as well yield to, as resist concupiscence? Why not as well consent, as dissent, as well follow, as forbear my pleasures, as well feed, as bridle my appetites and passions & because both are against the commandement which is impossible to be kept, and neither imputed to me for sinne, which by faith is fully remitted.

Secondly, He may reason, and accordingly practise Vpon the thus: No prince or Prelate hath any power to make lawes <sup>not oblige</sup> which shall oblige the subiect in conscience; Ergo I am not bound in conscience and vnder any sinne to obey them, but may, (so as publicke scandall or punishment can be auoided) break them at my pleasure, so it be priuate and yntynowne; therfore may I vnderhand break the Canons & iunctions of the Church, and vse simony, bribery, and the rest: Therfore need I not obserue the lawes of the commō wealth, but may bring in or trasport forbidden goods, deny tolles, taxes, or imposts, break any statute, either as a magistrate, or as a subiect, so I can auoid scandal and punishment, because vnder sinne, and in conscience I am obliged to none of these lawes, and statutes.

Thirdly, He may reason and practise thus: No good Vpon good works are meritorious, none are necessary, none are possible, <sup>workes being faines.</sup> all, euен the best, being sins, and that mortall, as infected with originall sinne, and defective from the law; Ergo, in vaine do I labour to do good works which are impossible, in vaine do I labour to serue and please God by them, sith al are sinnes, and that mortall; Why therfore shall I do rather good workes, then bad? Why liue I piously, rather then wickedly? Why do I iustice, rather then iniustice, make restitution, rather then commit rapine? Vse praying, rather then swearing? frequent Sermons, rather then Tauerns? because neither the one nor the other deserue reward, or are pleasing to God, and both the one and the other are damnable sinnes and deserue hell, but neither are imputed as sinnes; but both couered by the Justice of Christ, apprehended by my faith.

Fourthly, He may reason and practise thus: Only faith <sup>Vpon only</sup> doth iustify, & iustifying doth infallibly make me as certaine <sup>fayth iusti-</sup> of remission of my sinnes as I am of Christs death, and therby living. <sup>certaine</sup>

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certaine of my perdestination , and election , ( for none are truly faithfull and iustified but the elect ) and certaine also of my perseuerance and glorification ( for faith once had cannot be lost : ) What then need I to feare, either for seruil feare, any punishment of hell ? because I am sure of heaven : or , for filiall feare, any offence of God? because I am sure that he imputes no sinne or offence to me , and that neither he will forsake me , nor I can fall from him : or , for reverentiall feare , any Maiesty and goodnesse of God who wil not be offended for that which is wild & wrought by himselfe ? And because his lawes or precepts are aboue my power , and , as impossible , do not oblige in conscience , what need I to make any conscience of any sinne either past , or committed , or to come and in danger to be committed ? because I am sure that none shalbe imputed , that none can take from me Gods grace and fauour , that all by faith are couered , and that my Baptisme was to me a signe and seale of remissio of al sinnes past and to come ? What need I either contrition or sorrow , either penance or satisfaction , either fasting or good workes , either prayer or preaching , because I am sure that all satisfaction is made for me by Christ , & that any sinne of myne is impossible , that also my prayer & penance are sinnes ; that my sinnes are already forgiuen , & that I am certainly the sonne of God ; and so certaine to continue , and to come to heauen .

Vpon want  
of Free-will

Fiftly, He may reason and practise thus : I haue no free-will or liberty either of contradiction , to do or not to do ; or of specification , to do good or bad , but am by the decree and will of God necessitated to do what I do , & what God hath ordeined me to do : Ergo , vniust is God , who hath imposed vpon me precepts which I haue no power or freedome to performe ; vniust is God , who punishes me for doing that which he wils me to do , & in which I haue no freedome of wil to the contrary ; Impious are magistrats and judges who punish me for that which God wils , commands , & compels me to do ; Impossible is all vertue and vice in me which can be no more vertue or vice in me then in a beast , if I want freedome of will ; foolish am I , who labour to do that which I haue no power , or liberty to do . In vaine do either lawes

terrify

terrify me, or superiours admonish me, or preachers exhort me to that which I haue no power, liberty, or freedome to omit or commit, to choose or refuse. All which followes vpon the want of my freewill, and ability to do good.

Sixtly, He may reason, and practise thus: God hath de-  
creed, appointed, and predestinated, of his owne meere wi-  
lute, prede-  
without any respect to me or my demerit, whether I shalbe stimation to  
damned or sauued, the one or other as he hath appointed; In damnation.  
vaine therefore am I sollicitous, or do I labour for either, sith,  
without my care or labour, that must be, which God hath  
appointed, and not my labour can alter, further, or hinder  
either. Againe, God doth will, command, and worke, as the  
principall agent, all sinne which is wrought in me, why shal  
I therefore detest that which God wils, or auoid that which  
God commands, or not do that which God wils, commands  
and works in me? Againe, if I be an elect, God giues all mea-  
nes so certaine of saluation that I cannot reicet them; if I be  
reprobate he denies me all meanes necessary, either of the  
merits of Christ offered for me, or of grace and faith sufficient  
for me: In vaine therefore is all my labour, because if God  
hath prepared for me meanes effectuall they wilbe applied as  
they are decreed without me; if not, they will not be ob-  
tained by me and my care: let therfore all care of heauen or  
hell be left to God and his ordination, and let vs live mer-  
rily, fare daintily, spend freely, feed our sense abundappetit  
fully, and leauie all care or cogitation of heauen or hell to  
Gods decree and ordinance, which according to his will,  
not our care, will haue the effect which he hath appointed.  
This follows in reason, and thus in reason may any one in-  
ferre and reason, supposing he belieue the aforesaid fasse prin-  
ciples.

**S V B D I V . 3. To what vices the Protestant do-  
ctrine leads.**

**S E A V E N T H L Y,** For vices in particular, how euery  
one doth receiue life, grouch, nourishment, and encou-  
rageament by this their doctrine, & how men may be whet-  
ted

The Pro-  
testant doct-  
rine doth  
nourish vi-  
ces.

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ted and animated to the free exercise of the same vices by  
virtue of it, may by these reasons appeare. 1. Slouth (which,  
Of slouth.

(a) Eccl 7.33  
Bern. de con-  
fiderat. lib. 2.  
Chr ifest. lib. selfe that his labours, works, and sufferings haue neither any  
delapsu.

faith the wise man teaches many evils (a), and is the stepdame  
of virtue, the mother of sinne; and the root  
and nurse, saith S. Chrysostome, of desperation) is by this  
doctrine nourished. For who will labour who assures him-  
reward, nor make any satisfaction; but that they deserue hell  
and eternall punishment, and that by them he can no more  
please God performe his will, or fulfill his commandementes  
then he can reach the staires or leape ouer the seas, and that  
he hath no freedome or liberty of wil, but must do as by God  
he is appointed and compelled, and that only faith, and ap-  
prehension of the justice of Christ will suffice to his iustifica-  
tion and saluation.

Secondly, Chastity which is commended in scripture,  
Of Lust. as deseruing immortall praise by God & man (a); as of more worth  
then all weight (b); as the fruit of the spirit (c); and as that which  
(a) Sap. 4.1.  
(b) Eccl. 26.  
20.  
(c) Gal. 5.22  
23.  
(d) Apoc. 14.  
Cyp. lib. de  
22. abusibus.

maks pages, or followers of the lambe (d) Christ Iesus; & is indeed  
according to S. Cyprian, the ornament of noblemen, the nobility of  
meane men, the beauty of the deformed, the comfort of the sorrowfull,  
the augmentour of beatitude, honour of religion, the diminisher of  
vices, the multiplier of vertue, and the spouse of the omnipotent; and  
which was so imbraced in the Primitive Church, that in  
some places a thousand, in other two thousands, in others  
3000. in others 5000. men, and in others as at Amyra, 10000.  
women professed it in one place, and preferred it before  
the riches and pleasures of the world: This precious vertue  
and pearle is debauched, & Luxury (which is, as one calls it,  
Boetius de  
scholaſt. diſci-  
plina.

the gate to hell, the way to iniquity, the biting of a scorpion, the bird-  
lime of wickednesse, and the fountaine of perdition) is fomented  
and increased by this doctrine. For who will labour to  
chastly who belieues, as they teach, that Chastity is impos-  
sible, and no more in mans power then it is not to be a man;

Lust serm. de  
Matrimonio  
temp. 5.

that a woman is as necessary as to eat, drinke, sleepe or  
sneepe; that marriage is as gold, virginity as dung; that all  
are to be condemned as guilty of murther who do not give  
themselues to beget children? Who will abstaine from any  
sensuall

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sensual lust, and brutish concupisence, to which his affection leads him, who persuades himselfe that a man or woman sins as much in hauing a suggestion or motion of concupisence, though resisted, as in consenting, delighting, or actinge the sinne it selfe; that it is no more sinne to yield, then to resist lust; that the sinne is pardoned before hand by vertue of the seale of Baptisme, and no more imputed by the meanes of faith then though it had never beene committed. He surely that is taught this, and belieues this, and withall that neither this nor any sinne can expell, or take away his faith, or damne him ( Infidelity only excepted) is foolish if he feare sinne, and is senselesse and labours in vaine, if he seeke and labour to bridle his concupisence, to mortify his affections, to resist his temptations, or to restraine, or not giue himselfe to all sensuality his heart can desire; which freely and fully he may do, as by this doctrine he is warranted and secured. Surely he that belieues thus, as thus he is taught, needs not feare any detriment to his soule or any punishment of his sinne, or any offence of God: what therefore can, or at least will restraine him from following his fleshly appetites, specially in secret?

Thirdly, Cruelty (which how odious it is, is by diuers examples before declared) with all rage, ire, and revenge, and the practise of them is by vertue of this doctrine dangerously persuaded: for who will not be encouraged to inflict any feuere punishment and cruell tortures for any little offence committed against him, who belieues that God ordaines soules to such horrible punishments in hell for no offence committed, or forseen to be committed against his Maiestie? Who desirous to imitate God, will not rather exercise, then detest actions of all cruelty and tyranny, when he belieues that God is a judge so feuere, cruell, and tyrannous, that he ordaines and creates men to damnation and sinne, and for the same sinne which himselfe commands & works in them doth himselfe torment them with those horrible torments of eternal fire in hell? Who may not be incited to lay vpon subjects and seruants any command though never so heauy and intollerable, when they read & belieue that God laies vpon

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all men precepts which are impossible to be performed? Who will bridle his rage and fury of passion when he perswades himselfe that he offends Gods as much in resisting, as in yielding to it; and that neither Gods particular fauour, nor his speciall faith and Iustice is lost, nor any sinne shalbe imputed, or punishment inflicted vpon him for the sinne, though in his rage he should kill, murder, and vse all reuenge vpon his enemies? What needs therefore any man to feare, or care in conscience what secret murder or villany he contrives or works, so he can but auoid the shame of the world, or the punishment of the lawes?

Of Pride.

(a) Prou. 8.

13.

(b) Prou. 16.

5.

Ecles. 10.14

15.

Greg in Mo-

yalibus.

August. in

Epistolis.

Luth. tom. 5.

mar. in 1.

Pet. 1.

Zwing. tom 1.

atris affectus.

Timo apud

he did Christ,

and will as assuredly free him from hell and bring him

Eccles. ex. m.

to heauen as he hath done Christ,

and that without any his labour;

pet. 1. ex. m.

13 cap. 8. 27

that he hath as much right to heauen as Christ hath, and can be no more

Cala. Tarcis.

damned then Christ can be.

Which are Luthers and Zwinglius

lb. 3. cap. 1.

words. The assurance of all which cannot but be a vehement

perswasion

Fourthly, Pride which is the sinne (a) which God hates, & is (b) abomination to God, and the begining of all sinne, & apostacy from God; Which is, according to S. Gregory, the root of all pride. Yea according to S. Augustine, the begining, the end, and the cause of all sinnes, and which makes vs like to the devils, as humilitie doth to the Angels: This pride is by this their doctrine kindled, and as by bellowes blowne and set on fire. For what a strong motiue to pride and rebellion against all superiours is it, for one to perfwade himselfe that he is by his priuate spirit immediatly taught of God, vnderstands all doctrine reueiled by God, needs no instruction or direction from his Pastour, but may iudge and censure him, yea & with him all the ancient Pastours, Doctours, Bishops, and Saints of Gods Church, and may preferre his owne priuate iudgment and opinion before the generall Judgment and doctrine of Gods Church? How forcible a perfwasion to pride and presumption is it, for one to assure himselfe that he is sure of Gods fauour, and of keeping lrg of remission of his sinnes, and of perseuerance in grace to the end, and that no sinne or offence can separate him from the fauour of God and from heaven? yea that he is as just and perfect as Peter, Paul, and the mother of God, that God fauours him as much as Timo apud he did Christ, and will as assuredly free him from hell and bring him to heauen as he hath done Christ, and that without any his labour; pet. 1. ex. m. 27 that he hath as much right to heauen as Christ hath, and can be no more Cala. Tarcis. damned then Christ can be. Which are Luthers and Zwinglius lb. 3. cap. 1. words. The assurance of all which cannot but be a vehement perswasion

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perswasion to cause any man highly to esteeme of himselfe, and to neglect all humility and feare of himselfe, and all care with fear and trembling to worke his saluation. By all which is evident that this Protestant doctrine is a great motiue and incentiuie to all idlenesse, lust, cruelty, and pride, and so to all other vices; and a strong impediment to the practise & exercise of all contrary vertues and perfection.

S.V B DIV. 4. *Bad life,* 1. *In the Common people,*  
2. *In the Ministers.* 3 *In the first Reformers  
of Protestant religion, confessed to be a  
effect of this doctrine.*

V V H I C H yet that it may more plainly appeare, and the more fully by example and practise be conuinced, I will produce the open confession of many prime Protestants by whom this fruit and effect of this private spirit, and the doctrine of it, is confessed in their practise. 1. In generall, of all the common people. 2. More particularly of their Ministers and maisters. 3. Most specially of the chief founders & pillars of their religion. By all whose confession is made apparent that lewd life, wicked works, and all licentious & Epicurean liberty among Protestants is neither a corruption of the time, nor an infirmity of mans nature, nor a Nationall vice only, nor yet an abuse of doctrine, or a defect of good order and discipline; but only and truly a proper fruit and The confess-  
effect, naturally issuing from the substance of their doctrine, sed bad life  
and conformable to the principles of it, being borne, nour- of the Pro-  
fished, and increasing together with it, and by virtue of it gai- testant cō-  
ning breath, strength, and ability. mon people  
in Germa-  
ny.

And first concerning the vulgar and common people. For Germany where the Ghospel began, 1. Luther confesseth that the world groweth dayly worse; that men are now more re- (a) *Luth.* •  
uengfull, covetous, licentious then they were ever before in the pa- *postill.* super  
pacy (a). That Beforetime when we were seduced by the Pope, e- *Dom. i. Ad-*  
very man did willingly follow good works, and now every man nei- *uentus.*

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(b) Luther. Dom. 26 post Pentecost. Luth. serm. fol. 55. Lach. in Ioan 15. tom. 4. Germ. VVitt. fol. 220. fine tom. 7. Ger. Len. fol. 162. b. §. 3. Domestica Postilla No- rimb erg. con- cion. 8. Dom. S. Trinit. fol. 79. §. 2. aut 87. §. 3. Tom. 2. Ger. Len. in serm. de vita que pate f. 103. & ton. 7. Germ. VVitt. fol. 362. b. §. 3. Melant inc. 6. Matth. Eras. Sur. l. 39. Smid. in 5. sua de Plane- sis concione f. 391.

ther faith nor knoweth any thing , but how to get all to himselfe by exactions , pillage , theft , lying , vsury &c. (b) That, It is a wonderfull thing and full of scandal , that from the time in which the pure doctrine of the Ghospell was first recalled to light , the world should dayly grow worse . That no History of the Gentils made mention of so diabolical malice & hatred as is found among those to whom the word preached . The nobility , Husbandmen and all are grown so wicked , that wheras before (in Papistry ) they had some shew of modesty , now they are grown so mad and furious as though they were all full of devils . That , Men who bragge now of the Gospele and faith in their words , are , if they be inwardly examined , nothing at all : therefore the greatest of those who heare the Gospele , do deceiue themselves , and with their false faith go to hell . That , In this only we now shew our selues professours of the Ghospell , in that we will communicate vnder both kinds , throw downe Images , eat flesh , and neither fast nor pray . This is the witchery of Sathan , that he will draw men from the Pope , but not to Christ . This Luther of his new conuertites the first fruit of his Ghospell .

Melancthon , Luthers great friend and the glory of the first Protestants , saith that , The case is cleare that in these Countries all time and care is spent in drinking , banqueting , and cups ; & that the people are come to that barbarousnesse , that they thinke if they fast but one day they cannot liue till the next night .

Erasmus Sarcerius , a prime Lutheran , acknowledges that adultery are accounted among vs for no sin , for old and yong do nothing but drinke and dance . And wheras among the ancient Germans an adulterer was not so much as heard off , now that sinne is dedisciplina grown so common that it is counted but a sporte and iest , and often Islebie edit . Adulterers are more esteemed then honest and shamefast men . apud Urban .

Smidelinus , as famous as the rest , saith , That , Since we haue Gambrish . f. heard that to fast is neither a good worke nor pleasing to God , we haue left all manner of fasting and betaken our selues only to bankets and drinkings ; so that if a man mention but fasting he is suspected that he is turned papist . That , Our Ghospellers are so far from mending their manners , that nothing but bestiality , Epicurisme , gluttony , vsury , pride , blasphemy and prophanation of Gods holy name is among them . And , That the whole world may see that they are no Papists , nor pue any

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any trust in good works, they do not any good worke at all, instead of fasting they drinke day and night, instead of praying they haue and curse others. And do so horrible blasphemie the name of God, that the like is not heard among the Turkis. And yet this must be so Euangelicall: that they notwithstanding dare assure themselves that they haue faith in God, haue God propitiations to them, and are better then idolatrous papists.

Brentius saith, that, Such is the corruption of manners in these Ioun. Brent. times, and such the desire to do wrong, that there is no occasion of con- ad 3. fiding in good works: for why shall they confide in them whiche they haue not?

Ioun. Spangenberge saith, that, It is a true word, and often re-peated by many Doctors, that after the reuelation of Antichrist men Spang. in E- wilbe sowild that they will neither acknowledge nor haue any care of narice Bene- God, but will do as they will, what the diuell, and the flesh shal sug- ficien̄ Dei. gest. This is now fulfilled, for since the lies and deceits of Antichrist and the Pope haue beene revealed, men begin to belieue nothing, and seeing they are free from the bands of popery, they wilbe free from the Ghospell and all precepts of God, and make that right and iust which every one will.

Caluin saith, that, Men of his sect are the most wicked and fla- Calu. Concio. gitious of all mortall men, yea so wicked that words cannot be found to expresse their wickednesse. They are horrible monsters, and diuels in ad Eph. mens forme.

Wolphagus Musculus a prime Protestant confesseth, Musculus loc. that, To tell the truth they are become so vnlke themselues, that wher com. cap. de as in the Papacy they were religious in their errour and superstition, Decal. exples, now in the light of the knowne truth, they are more prophane then the 3. precepti p. very sonnes of this world.

Andreas Musculus, another famous Lutheran, also saith: And. Mus. The case thus standeth at this present with vs Lutherans, that if any Dominic. 1. be desirous to see a great rable of knaues, of persons turbulent, deceit- Aduentus. full, coseners, vsurers, let him go to any city where the Ghospell is purely preached, and he shall find them there by multitud: It is more manifest then day-light, that there never among the Ethnickeres, Tur. Idem lib. de abusu Sacra- kes, and other Infidels were more vnbridled, and vnruley persons with whom all vertue & honesty is quite extinct, then are among the Pro- mem. cap. 14 fessours of the Ghospell at this day. That, to speake of fasting is but

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to loose paper and tyme: the Germans care not now for fasting, but for bibbing and banquetting: if any shall but mention fasting, though he alleadge never so much Scripture for it, he shall presently be counted a Papist, or an Heretike.

Buc. his scrip.  
Anglican. pag  
24. med. lib  
7. de regno  
Christi cap. 4. Papistry,  
and to do all thinges according to the will and lust of their flesh. For which it is not vngratefull to them to heare, that a man is iustified by only Fayth, and not by good workes, to whiche they haue no desire at all.

Paulus Eberus, a prime reformer with Luther, confesseth, That our whole Euangelicall congregation is so full of Schismes prefat. Com-  
ment. Iohip. in ep. ad Cor. and offences, that it is nothing lesse then that it makes shew to be, which while all see with their owne eyes, nor without cause they doubt whether our euangelicall company be the true Church, in which so many, and so enormous vices are seen.

Jacobus Andreas, a great promotour of Lutherisme, confesses that Christ in and serious discipline commanded by Christ, and required of Christians, is esteemed among vs new popery & monasteries; for since we learned to be sau'd by only fayth in Christ, good workes haue been left of, whi without them we may be sau'd by relying upon Christ only and his grace and merits. And that the world may know that they are no Papists, nor do put any trust in good workes, they will no: do any good worke at all: but instead of fasting, will night & day lye bibbing and banqueting, instead of praying stand se eating. And this kind o' life is called by them Euangelicum Institutum, the institution of the Gho pell.

Wigandus a famous man, one of the Centurians, sayth, That the youth among the Ghosellers become daly lese tractable, & more bould to committ those vices which in former tymes men of years knew not.

13. Trinit.  
Erasm. epist.  
ad Vitudinum  
Decomi un  
VII. et. anno  
1529.

Simon Vion cries: Woe vpon Lubricke, Hamburge, Roslocke for their adulteries, fornications, drunkennesse, rury, lyng, and all vices; and woe to Saxony for keeping such alight of Euangelicall truth in so wicked life and manners! so of the rest.

To all which we will addie Erasmus, though not one of their

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their Religion, yet esteemed by them as a faouurer, & a present eye witnesse of them, and their life, who pronounceth this sententie of them: *Looke*, sayth he, *every where vpon these Euangelicall people, and bring me one whome thus Ghospell hath made* Eccles. p ad. fratres in ex-  
*of a drunkard, sober; of a leacher, chaste; of one shamelesse, shamfast.* Germ.  
*I can shew many who haue become worse then they were before, whom I knew pure, sincere, and without dissembling; the same I haue seene, after they gaue themselves to this Euangelicall sect, to haue learned to talke of wenches, to play at dice, to leave of praying, to be most impatient, reuengefull of all iniuries, vain, viperlike in manners, and destitute of all humanity, I speake by experience. Wherupon it* B. Med. Mor- genstern. de Eccle. p. 222.  
*grew to a prouerbe, (witnesse one of their owne) among them, that when they were disposed to yield to their natural lust, they would say; To day we will use Lutheran like. All which is spoken of the Lutherans in Germany.*

For the Protestants of England (to omit for breuity other In England. Nations, and their life) M. Geffrey a great preacher and tra-  
uiler, confesseth plainly: *I may freely speake what I haue* M. Richard Geffrey in his  
*plainly scene in the course of some trauellis, and obseruation of some* se mon prea-  
*courses, that in Flandres was never more drunkenesse, in Italy more* ched at Pauls  
*wantonnesse, in Iury more hypocritsy, in Taryke more impiety, in* Croße 7. C. B.  
*Tartary more iniquity, then is practised generally in England, and* an. 1604. p.  
*particularly in London.* 31.

M. Stubs, a like famous preacher, who trauelled through all England to see the maners of the people, after all his iour- Stubbs in his  
ney pronounceth this sententie: *As concerning the people I found good workes* motives to  
*them in most places, dissolute, proud, enuious, malitious, disdaineful, P. inted anno*  
*courteous, ambitious, carelesse of good workes; that for good workes* 1595. in his  
*who see not that they (the Papists) were farre beyond vs, and we* epistle dedicatory to the  
*farre behinde them. In witness whereof he recounts what Mo-* Major of Lö-  
*nasteries, Churches, Hospitalls, Bridges, Schooles, Colledges, and V-* don.  
*nuerstytes were builded by Catholickes, and pulled downe by Prote-* Pag. 44. 45.  
*stants.* The Puritans

The Puritans in their mild Defence confess, and say: *in their mild*  
*VVhat eye so blind that it doth not gush out with teares to behould the* Defence alle-  
*mistery of our supposed Church, I meane, the great ignorance, the su-* adged in M. Powells booke  
*perfisall worship of God, the fearefull blasphemyes, and swearing in of things in-*  
*houses and streets, and the dishonour of Superiours, the pride, cruelty, different pag.*  
*fornications, 136.*

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fornications, adulteries, drunkennesse, couetousnesse, vsuries, and other like abominations. O be hould and pity the woefull and lamentable state of our Church in these thinges! And thus much of the state of the vulgar and common sort of Protestants, in what kind of vertue and perfection, this their new Ghospell hath trayned them vper for their deuotion, life, and manners, even in the first and purest tyme of it.

For the Clergy, the lampes & conductours of the rest, The confess- what, and of what note hath beeene their life and conuersation in generall both in England and Germany, I will for England fed bad life of the Pro- to auoid both offence and tediousnesse) referre the Reader testant mi- desirous to know the to the Owles Almanack, made by the nistry.

Vide Apol. Pasquill vnto Martin junior, and Pasquill and Marphorius, made by prot. pag 593 Protestants against Puritans, all printed the yere 1589. in

Queene Elizabeths raigne; and to Doctour Sutcliffes answere to a libell supplicatory, where the Puritans are described for their pride, malice, cruelty, couetousnesse, vsury gluttony, and their chamber chere, and other good matters kept for a rare banquet, too shamefull, and eu dely appearing. All conuincing what is their life and manners, and all practised instead of fasting and other godly exercise. And for Germany I wil only bring two or three witness(es) for the general, to wit Wolfphagus Musculus who,

Musi. de locis speaking of their Clergy, saith; If they do any thing vpright & commun. cap. iust, they do it not sincerely with any good intention, but obser, & by de Ministris the way, as altogether neglecting that which is to be done by faithful ministers, and are so farre from bringing in errores and superstition of doctrine as formerly was done, that they do by their manners give occasion to the people to fall into an indifferency of religion, and Epicureisme, and into such a neglect of all religion, that none neede to feare that by the example of the ministry men should become hypocrites, superstitious worshippers of Images, and Justice-workers, for from this care they do abundantly deliuер themselves, and others.

Ioan. Wigandus saith, that of the ministers many are parasites and flatterers, who fraudulently excuse the sinnes of great men, bonis & malis and kindle coales of mischiefe by which Politicians do thrust out sincere Germanie. preachers out of their places, and make them suffer more then women in childbed.

Paulus

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Paulus

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Paulus Eberus faith of them, that if we looke vpon the Evangelicall Doctours, we shall find that some moued with vaine glory, Paul. Eber. others with envious zeale, others with contentions, others with other prefat comm- rices, do all destroy more with their wicked life, then they build with meat. Philip. their true doctrine. Which shall suffice for the generality of the ad Corinthr.

For particular persons, obseruing that we speake not of the declining and worst age of their Church, but of the reforming and belte time, nor of the vulgar sort of ministers, but of their prime men and principall pillars among their reforming ministers; nor out of our writers, but out of their owne accusation and condemnation of themselves; we will in generall looke into the life of some of their principall founders of their Religion, and se what life and manners in them their new doctrine did togeather with their reformation beget & nourisht. Al which was ominously foreshewed by prodigious Vlenberg v- monsters, first of a calfe at Friburge in Misnia with a head like <sup>to</sup> Luther's to a monkes hood, then of a hogge at Hall in Saxony with a anno 1534. shauen crowne like a priest; both in the yeare before that Lu pag. 202. ther calfe of his habit, and afterwards incestuously conioyned himselfe with one of the nine Nunneres which Koppen enticed out of the Monastery of Nimpfen in Saxony.

And first for Luther that man of God, that light of the world, that third Elias, that first Euangelist, & next to Christ & S. Paul, Of Luther. with much more before noted (as they call him,) if we consider his life and doctrine what it was while he believed and imbraced the Catholike faith, and compare it with the same what it was after he made his reformation, we shall clearly perceave the fruit and effect of this their new Ghoſpel for life & manners. And first for his life before his revolt he confesseth himselfe, and it is confessed by his owne followers, that He liued in his Monastery punishing his body with watching, fasting, & prayer (a). That he honoured the Pope of meere conscience. That (b) Luth. sup. he kept chastity, pouerty, & obedience (c). Whatsoeuer he did, he did it fol. 35. with a simple heart, of good zeale, for the glory of God, fearing grie- (c) Luth. sup. uously the last day, and desirous to be saued, from the bottome of his heart (c). Which are his owne words. But after he inuented His Lust,

The confes-  
sed bad life  
of the first  
founders of  
Protestant  
Religion.

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confessed by his followers. i. For lust and sensuality, thaz He

(d) Luth. in esteemed noeling more sweet or loving upon the earth then the loue of  
Prov. 31.10. a woman if a man can get it (d). That it was no more in his power to

(e) Luth. 10. be without a woman then to be a man, that the act of the flesh is as  
3. VVit. ser. necessary, and more necessary, & no more to be stayed or omitted then

de Marinos. to eat, drinke, sleepe, purge, make cleane the nose (e) &c. Wher-  
119. 2. ver. upon he confesseth that, I am burned with the great flame of my

finem. & col- vntamed flesh, I who ought to be feruent in spirit am feruent in the  
log. mensal. flesh, in lust, sloih &c. Eight dayes are now past wherin I neither

Germ. cap de write, pray, nor study, being vexed partly with the temptation of the  
Marin. & flesh, partly with other troubles. But (f) saith he) it sufficeth me

tom. 2. VVitien. fol. to know the glory of the riches of God, and of the lembe which taketh  
328. away the sinnes of the world, from him sinne cannot draw vs although

we should commit fornication, or kill a thousand times a day. Vpon

(f) Luth. 10. which his lust, neither respecting his vow made to God of

1. Epist. 14. chastity, which made it a sinne to commit any act of carna-  
tuar. fol. 134 tinity, nor the Imperiall law which made it losle of ones head;

ad Philippum. nor the shame of the world, at which all wondred & many

(g) Luth. sup. were alhamed & scandalized, nor the calamities of the time  
fol. 345. in which by the insurrection of the Boores, or common peo-

(h) Zozem. ple, incited by him were killed to the number of one thou-

hust. 6. 3. sand, and all Germany was in misery: but impatient of staying

Codex lib. 1. so much as one night, he secretly at night, hauing present  
de Episc. & only Pomeran the Priest, Luke the Painter, and Apelles the

Cleric. Lawyer, without any communication with his friends, the

(i) Sledian. yeare 1525. coupled himselfe to one of the Runagate Nun-

committ. lib. nnes, enticed out of Nympsen by Leonard Koppens, Katherine Bore

3. an. 1525. by name, a beautifull yonge woman of 26. yeares of age,  
fol. 65. En-

glish. who within few dayes after the mariage, as Erasmus sayth,

Fulk. another was delivered of a child, and so, as one sayth of him, Luther

to P. Fr. vmes was yesterday a Monke, to day a Bridgroome. to morrow a Husband,

declar. p. 32. and the next a Father. Which was the first fruit, and one of the  
Luth. Collog. principall moties of Luthers Reformation.

Latin. vnn. 2. But let vs heare his Examen of his owne conscience, &

de Coniug. Melanch. epift his confession of himselfe: VVhat, sayth he, (a) haue I done all

ad lorn. this day? Two houres easuis (too beastly to be englished) three

Cancer. houres

Erasmus epift. ad March. Ulman. Iustus Baron. lib. de prescritionibus apud Kelly. 152

vnen. part. 1. cap. 10 pag. 715. (a) Luth. Collog. Isleb. de mens. fol. 70. a. f. 5.

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houres I eat, and fower houres I was idle. Againe, (b) Yve eat  
till death, we drinke till death, we ea<sup>t</sup> and drinke till we be poore, (b) Ib. fol. 59  
and go to hell. cacamus ad mor<sup>em</sup>. (c) I sit heire senselesse and ri-<sup>9. 5.</sup>  
pid in idlenesse, praying little, mourning nothing at al for the Church. (d) Tom. 1. ep.  
And laughing at the folly of S. Hierome, Benedict, Bernard  
and Francis, who labouring to represe the heat of the (d) Collog.  
flesh by praying, fasting & afflicting their bodyes, he sayth, Ifeb. de Con.  
He hath a more easy and ready way, so that a wench be not wanting, iug. fol. 411.  
that is, to haue a wench always in the house, whch is the most present (e) Lab de  
remedy for that disease, and she as a woman ought to help a friend in  
that case. And least he should be thought to do otherwise the  
he taught, his doctrine was according to his practise; for he  
taughte, That to increase and multiply is not a precept, but more then  
a precept, which is not in our power to slippe or omit: but more necef- 4. Ger. fol.  
say then to eat, drinke, purge and sleep. That, (e) the Husband shal (g) Postilla  
say to his wife, if thou wilt not come, let the maid or another come, V. Patrem. no  
and if that will not suffice, dñe se V. althi and admit Hester. Euang. ex.  
That (f) As God severely prohibited o kill, & not commit adultery, plicat. de  
so much more did he command to marry. diuine epulone

For prayer and devotion, he taught, That (g) God bath Lazarof.  
promised to heare our prayers, therefore after thou hast prayed once  
or twice, thou must believe thou art heard, and so must pray no more, (h) Tom. 2.  
least thou tempt God, and abuse his patience in hearing thee. And Germ. 1en-  
writing to a noble man, he affirmes, that, (h) If we pray often ep. ad Baros,  
for the same thing, we shew little trust in God; and so with our incre de Ste. wgb.  
dulous prayer we more & more offend God; for to aske the same thing fol. 459.  
often is nothing els but to conueane that before we were not heard, &  
so do pray against the promises of God. Therefore (i) we must not rse (i) Tom. 4. 2  
many words with God, but let such short prayers as these suffice, Help Germ. lende  
vs, O God. Father haue mercy on vs. &c. That (k) Papists do foo- Bello amicu-  
lshly teach men to pray, fast, and do penance; only say thou, that cico f. 435.  
all thou canst do, is nothing, and this is to prepare the way for God, (k) In Postilo  
though in the meane tyme thou do nothing but drinke Malnesy and V. vitt. f. 62.  
walke vpon Roses, and pray not a word at all. That, when (l) thou  
prayest whether it be standing or kneeling, say boldly; Lord, I aske (l) Tom. 2.  
that thou heare me, and I will that thou graunt my request, and so Ger. V. vitt.  
it must, and shalbe; and thus pray and no otherwise, or els say thou, Turcas. fol. 9  
I will neither pray to thee, nor haue thee prayed vno. And laitly, that 475.

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(m) Tom. 4. No (m) man can say, Our Father, except he ioynē with it curses and execrations; for Our Father, is not well sayd without banninges and tormentē in cursings. This was Luthers doctrine, and manner of Prayer.

Matth. 5. fol.

For other good workes, and good life, and both for o-  
bligation & practise of them, he taught, 1. That, (n) only faith

(n) Tom. 1. doth iustify, and only that sayth, which includes not, nor hath annexed Germ. VVit. xed Charity. That (o) Only fayth is necessary to make vs iust, all o-

in Comment. ther thinges being free, and neither commanded nor forbidden. That Gal. 2. fol. (p) Fayth except it be without any the least good workes doth not iu-

47. b. sify, yea is no fayth. 2. For good workes, that (q) This shalbe a

92. 6. 3. rule for vnderstanding of Scripture, that wheresoeuer the Scripture

(r) Tom. 1. doth commaund to do goods workes, it is to be vnderstood to prohibit Germ. VVit. them. That, (s) though the Papists bring heapes of Scripture, as

fol. 361. & commanding good workes, yet I care not for them, though they bring Tom. 1. lat. more; Thou Papist art very bragge with thy good workes and scripture,

Ien. fol. 47. yet scripture is a seruant to Christ, therefore it moues me nothing. Re-

b.

(t) Com. in ly thou upon the seruant, I will rely vpon the Maister and Lord of

Fful. 5. 10. 3. Scripture: to him I yield, and I know that he will not lye, nor lead

VVit. f. 17. me into errore. I will rather adhere to him, then for all scripture to

6. 5. 5. & to be altered a hairs breadth from my opinion. 3. For the ten Com-

3. Ger. VVit. mandements. (s) That therefore the ten Commandments do not be-

fol. 143. 4. long to ys Christians, but only to Iewes, which is proued out of the

6. 5. Text, speaking to them whome it brought out of Egypt, who were

(t) Tom. 1. Iewes, not Christians. (i) VVe will not admit that any the least pre-

Gam. VVit. cept of Moyses be imposed vpon vs. (u) Therefor looke that Moyses

coment. Gal. 3. fol. 147. will hall his law be sent packing, in malam rem, with a mischiefe, &

vvel 155. that thou be not moued with any terror of him, but howld him suspe-

(s) Tom. Ger. cited for an heretick, cursed and damned, and worse then the Pope, or

VVit. comen. the Diuell. 4. Therfore to conclude vp all, for sinne he layth,

Exod. 20. f. (w) That true and right Saints must be subiect to great and heinous

212. sinnes, and to continue such, as they may not be ashamed to pray, For-

(t) Tom. 2. gine vs our sinnes. That (x) if it be true grace, let it bring true, not

Germ. VVit. feined sinne. God saues not feined sinners: be a sinner and sinne stout-

comm in Gal. 4. fol. 173. ly, but be more strong in fayth, and resoyce in Christ. It sufficeth vs to

say Coment. know the Lambe, from him no siane can draw vs though we sinne, &

Gal. 4. fol. committ fornication or murder a thousand ymes in one day. That,

215. a. (y) a Christian is so rich, that though he would yet be cannot be dam-

(b) Coment.

in Ioen. 17. tom. 4. Germ. f. 305 & 6. 5. (x) Epift. ad Philip. tom. 1. epift. Sen. edit f. 345.

(y) Decapt. Pabil tom. 2. lat. VVit. fol. 72.

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wed by any so great sinnes, except he will not belieue, for no sinnes can  
 damage him but insidelity. And that himselfe did confesse to his (z) Collg.  
 Ghostly Father D. Staupitius, not sins of women, but solid and hor- 15/eb. mudi de  
 rible heinous offences (z). This was the doctrine, & accordingly tentation. f.  
 the practise of this Saint, Prophet, Elias Euangelist, Angel, and 291. b. §. 3.  
 lights of the world, the singular, eminent, & euer-adm red organ of the  
 holy Ghost, endewred wth so great piety & gifts, and such a Doctour  
 and interpreter of scripture, as was not in the world since the A-  
 postles, as before he is by his followers extolled. All which Scop. Eccl.  
 sayings of Luther are in these words cited by Gaspar Scio- cap. 2. 11. &c  
 pius who was a long time a follower and protellour of Lu-  
 thers doctrine.

Secondly, For his malice and enuy not only against the Luth. con. arg.  
 Pope and Catholiks, which was implacable; but also against Louan. thef.  
 the Sacramentaries his brethren & fellow reformers, whose 27. tom. 2. f.  
 part our english Protestants follow, he is so farre charged by 505. ep. ad  
 the Zwinglians wth breach of all Christian charity towards lat. presb.  
 them, that he not only calls them hereticks, damnable and exe- 5 tom. 7.  
 crable sectaries, alienated from the Church of Christ, whom he curses, VVulenb. fol.  
 & all concord with them, and refuseth to haue any familiarity by word 381. 382.  
 or writing, or speach with them or any of them for euer: but also Zwing. tom. 2.  
 saith, they are infatanized, supersatanized, and persatanized, in Luth. f. 478.  
 resp. ad confes.  
 whose mouth sathan is infused, perfused, and transfused. For which  
 saith Zwinglius of him, Sathan doth endeavour wtholy to possesse him. Tigur. confess.  
 And, say the Tigurins, his booke is full of Diuels, immodest Germ. Tig.  
 railings, anger and rage. And say our english Protestants he doth an. 1544. f. 3  
 break all Christian modesty. (a) and is far beyond the bounds of (a) Answer to  
 Charitie (b) -3. For his pride and vaine insulting ouer all sorts the defence of  
 of Princes, prelates, and opposers of him, it is apparent not the censure  
 only by his intemperate writings against Henry the 8. of En- attributed to  
 gland, and all the princes of Germany; but also by the plaine Fulke p. 155.  
 accusation of his owne brethren. 1. By the Tigurins (c) who (b) Pag. 103  
 exprely contumine him for pertinacy, & too much insolency. His Pride.  
 2. By Oecolampadius (d) who accuseth him of being puffed vp  
 with pride and arrogancy, that he is in danger to be seduced by Sathan. (c) Tigur. resp.  
 3. By Conradus Regius, who laies to his charge such pride by ad patr. cons.  
 which he doth extoll himselfe in his writings, that God for it tooke frō fess. Luth.  
 him Hospi. hist. huius hominis de Canna.

Sacram. part. 2. fol. 183. (d) Oecolamp. confess. ad resp. Luth. Conrad Reg. l. cons. Ioann.

## PART 2. 344 The priuate spirit confuted CHAP. 9.

Luth. locis Commu class. 4. fol. 53. him his true spirit, and in place of it gave him a proud, angry, and lying spirit. And to confirme all this, he was so arrogant and impudent that beyond all ciuility he arrogantly auduches of himselfe, that he is such a one as the world hath not had these many ages.

Luth. lib. ad Dicem Ge- orgium, & in collaq. Latin. cap. de confo- lation. & ad cap. 1. ad Gal. tom. 5. VVit. f. 290 That himselfe is the only mortall man whom Satan foresaw to be hurtfull to him. That, Since the Apostles time no Doctour, or writer hath so excellently and cleerly confirmed, instructed and forted the consciences of the secular states, as I haue done, by the singular grace of God. This certainly I know, that neither Augustine, nor Ambrose, who are yet in this matter the best, are equall to me herein. That, The Ghospell is so copiously preached by vs, that truly in the Apostles time it was not so cleare. Wherupon eu'en Calvin himselfe charges him to be subiect to great vices, and wishes that he had beeene more carefull in acknowledging them. And himselfe

Luth. tom. 7. confesseth of himselfe, that his profession is not of manners but doctrine. wishing that he were remoued from the office of preaching, because his manners and life did not answer to his profession. Which may suffice for a conuincing example to shew what fruit this new doctrine and priuat spirit brought forth in the first founder of it.

For Calvin, Beza, Zuinglius, and others the chiefe supporters of this doctrine & new Religion, it might suffice to shew their life & disposition for manners, to remember that

Calu. apud Schilb. lib. 1. theolog. Calu. by vow to Pouerty, Obedience, and Chastity; or els at the fol. 116. least Priests in holy Orders obliged to Chastity; and yet e-

Sleid. lib. 3. anno 1534. folio 2229. every one of them by the liberty of their Ghospell offered vp, as the first fruits of it, themselves by execrable apostacy to all lust and sensuality in incestuous copulation, either with like english. & l. professed Nunneries, or other women subuerted and enticed 2. an. 1520. by them. Wherupon as Luther an Augustine Frier began the fol. 22. a. med dance, so his schollers Bucer a Dominican, Peter Martyr a Canon regular, & Bernardinus Ochinus a Franciscan followed & ioyned themselves with professed Nunneries; and with them Oecolampadius a Brigittan Monke, Pelican and Spanberge Franciscans, Knox a Frier, Zuinglius and Calvin Priests, Carolostadius an Arch-deacon, Gebardus an Archbishop of Colen, and Vergerius a Cardinall chose for their mates other women. In like

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like manner in England Cranmer, and S<sup>t</sup>ans of Canterbury & Yorke both Priests, and Archbishops, Hooper of Worcester, Barlow of Chichester, Doerhan of Westcheter, Scory of Hereford, Barkely of Bath and Wels, Couerdale of Excester, all Bishops; Bale in Ireland, Bucer at C. mbridge, and Marj<sup>r</sup> at Oxford, with infinit more, all Monkes and Religious, did al of them plante and dispense the new Ghospells doctrine through England by apostating from their vowed chastity to sensuall copulation, vnder the title of mariage, with wantons like themselfues. This in generall, I say, may suffice to discerne the fruit of this new Ghospell what it brought forth for sanctity and holinesse of life, and by what bellowes it was first blowen and kindled in the Professors of it.

He that is desirous to see more particulars of Zuinglius, Zuinglius and his fellow Ministers of Zurich, Leo, Jude, Erasmus, Fabri- cius, and eight other, how they demanded of the Bishop of Constance liberty of marrying wiues, for the satisfying (to vse their owne wordes) of their lust, in which they spent (lay they) their whole thoughts and meditation to satisfy their burning desires of the flesh; for which (they contelte) they are made infamous before the congregations haue committed many thinges vnseemly, and the people by the example of them are scandalized, and speake ill of them. Caluin. Who would see of Caluin, what fine bread made of fine flower & rose-water mixed with sugar, cynamont, anis seeds, and other splices made for him alone, he alwayes eat, & had caried with him wheresoever he dyed; what notorious finnes he is conuincid and accused off, even by Protestants themselves; namely by Conradus Schufelburg a learned superintendent of Rauespurge, & the neighbour Churches in Germany, who record to the view of all the world with constant asseueration thereof (to omit Catholike witnesses) his Sodomitcall lust, for which he was burned publickly by the Magistrates of Noyon in France on the shoulder with a hot iron, and his other notorious vices and lasciuiousnes, and withall what a notorious death he dyed, no tonly stincking with loathsome vleers, wormes, and lice in his members, but also swearing, cursing, blaspheming despairing, and calling upon the Diuell.

Who desiresto read of Beza, how shamefully he kept Beza.

Conrad. Schufelburg  
fct. theol.  
alumni. lib.  
2. fol. 72. a.  
c. a. med.

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Andebertus a boy as another Ganamed, and Claudio de Mossa cal-  
led by him *Candida*, as a strumpet, toure yeares, and then fled  
with her for infamy to *Geneua*, where he married her, and

*Hesbus. lib. were & sane Confess.* writ shamefull Epigrammes in comparing his loue to them  
both; & how being 69. years old, prefently vpon her death  
he marryed another yonge widdow Katherine. All which

*S h u f f . s u p r a lib. 1. fol. 9. 3. a* are witnesed of him by *Hesbusius* a Protestant & famous Lu-  
theran, togeather with the aforesayd *Schuffelburg*, who in  
generall besids the former particuler accute him to haue liued  
like a Hogge in the durt of all obscene lasciuiousnesse, flagitious lust,  
and wicked whordome and adultery, celebrated to his owne shame by  
his owne writings. Who desires to read of *Jacobus Andreas* as fa-

*Jacobus An. mous* a Lutheran in Germany, for he was Chancelour of the  
Uniuersity of *Tubinge*, as *Caluin* was at *Geneua*, it is diuulg'd  
by his owne fellows *Seleucus, Musculus & Hospitian*, to have

neuer byn seen so much as to say the *Lords prayer*, neither fro bed  
*Hospit. hist. Sacram. part. 2. fol. 3. 80. &* nor to bed, nor to haue shewne any sparkle of godlines, but great ligh-  
teneesse in his wordes, deedes, and counsels; to haue beeene guilty of most  
heynous couetousnesse, adultery, sacrilege, robbing the poore, whose  
goods he carried from *Milnay & Saxony* to *Tubinge*; to haue been  
389.

*Seleucus,*  
*Andreas,*  
*Musculus.* without any conscience or Religion at all; and to haue had no other  
God but *Mammon & Bacchus*. Who, I say, wil see these at large  
and more of them, and of many other prime Euangelicall  
founders (to omit *Cranmer* his carrying his wench in his  
trunke, *Knox* his marrying his step-mother, and other mar-  
rying many wiues, some hauing to the number of ten or  
twelue aliue) let him read the liues of these, and other such  
like prime Protestants collected by *Btereley*, out of their own

*Protest. Apo-  
log. pag. 416.  
38 - 411.  
575.* Authours, and the Protestants Apology made by the same  
Anthour. By all which it will evidently appeare, that as the  
foresayd Protestant doctrine doth blow the bellowes, and  
plaine the way to this licentious liberty, and losnesse of E-  
picurean life and manners; so the followers of it, induced by  
the same, did as notoriously practise and follow the same: so  
that their life was made agreeable to their doctrine, and both  
did run on ioyntly togeather in all wicked and abominable  
practise of all sinne and iniquity.

To which, as contrary, if we oppose the good life of  
Catholikes,

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Catholiks, as a marke of their fayth and Religion, confessed  
even by our aduersaries, the one will better illustrate the o- Catholikes  
ther. Of our first Apostles of England, S. Augustine, Mellitus, lues com-  
munitus, and Iohn, it is confessed by Hollinshead, that after they mended.  
were receaved into Canterbury, they began to follow the trade of life Hollinsf. Chro.  
which the Apostles vsed, exercising themselves in continual prayer, edit. last part.  
watching, and preaching, despising all wordly thinges, living in all 1. pag. 100.  
points, according to the doctrine which they set forth. And the like is line 31.  
reported by Stow, Godwin, and others. And both Godwin & Stow Annals  
Fox mention and confesses diuers miracles wrought by S. Au- pag. 64 print-  
gustine, through Gods hand. All contrary to the former life of ted an. 1592.  
Luther.

Of S. Dominike, S. Francis, S. Bernard, and other such life of Austin  
like founders of Religious orders, it is confessed by Tindall, pag. 117. &c.  
That they were holy men. By Melancthon, that they vsed obedience, Fox Att. Mo.  
poverty and chastity, without any sinne or impiety. By Pantaleon, pag. 117. an.  
That they were men famous for learning and holyness. By Fox, of Tind. Reue-  
s. Francis, that he cast away all thinges from him, outwardly cha- lation of An-  
fised himselfe, and liued so austere, that he couered his body with tichift.  
see and snow, called poverty his Lady, and was so desirous of Martyr- Melæ. Apolog.  
domme, that he went into Syria, to the Soldan to seeke it. All farr e Confess. Aug.  
different from the lite of the first Protestant Reformers. 1573. p. 221.  
Vvistom. an.

Of S. Francis Xaverius a Jesuit, and an Apostle of India, Pant. Chron.  
it is confessed by M. Richard Hackluite, That he was a godly Pro- pag. 95.  
fessor and painfull Doctor of the Indian Nation in matters concer- Fox Att. Mo.  
ning Religion. That, after great labours, iniuries and calamities suf- p. 70. next af-  
fered with much patience, he departed, indued with all spirituall bles- ter an. 1216.  
singes, out of this life the yeare 1552. after many thousands were by Hackl. in his  
him brought to the knowledge of Christ. Of this holy man his particu- booke of mani-  
let vertues, and wonderfull workes in that Religion, all the later Hi- gations 2. par-  
stories of the Indian regions are full. And by another Protestant 2. volum. p.  
it is sayd, that the (a) King of Portugall, hearing of the great miracles  
he wrought, sent his commission to his Viceroy there, dated in Aprill (a) Comment.  
anno 1556. To take examination thereof by oath. Vherupon (b) by rerum in O-  
certificate it was found that he had cured miraculously the Dumbe, the riente gestarū  
Lame, the Deafe, and with his word healed the Sickle, and (c) rai fol. 2.  
sed sundry dead persons to life. That (d) after his death they found (b) Pag. 36.  
his body, not only unconsumed, but also yielding forth fragrant smels, (c) Fol. 9.  
(d) Fol. 14.

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from whence they carryed it to Goa, and placed it there in the Church of S. Paul, where yet to this day it remaineth free from corruption; of which are witness all the inhabitants of that City, and Travellers therer. And by M. Abraham Hartwell in his booke dedicated to the Bishop of Canterbury his Lord & Maister, saith, Abraham Hartwell his That it is reported, how in the discouery of the kingdome of Congo discouery of the yeare 1587. by Odoardo Lopez, that great and vndoubted printed in raels were shewed by God, in the presence of a whole army. anno 1597. l. Of which the Authour sayth, that though this conuersion of Congo was accomplished by Massing Priests, & after the Romish manner, yet this action, which tendeth to the glory of God, shall it be concealed and not committed to memory, because it was performed by Popish Priests and Popish meanes? God forbit. Let the Germans shew any such in the peruerion of Germany to Protestancy.

Of the Catholike people of ancient tyme, it is confessed by the Centurists, that although in this age (they speake of the seauen hundred yeares after Christ) the worship of God was darkened with mans traditions and superstition, yet the study to serue God and live godly and iustly was not wanting to the miserable common people &c. they were so attentive to their prayers, as they bestowed almost the whole day therein &c. they did exhibit to the Magistrate due obedience, they were most studious of amity, concord and society, so as they would easily remit iniuries, all of them were careful to spend their tyme in honest vocation and labour; to the poore, and to strangers they were curteous and liberall, and in their iudgements, and contracts most true.

Of the Catholike Prelates of ancient tyme in England he that desires to see their vertues commended, let him read M. Godwin, then Chaplain to the Lord Treasurer, now one of their new Bishops, and he shall find, giuen by him, rare and extraordinary commendations to the Bishops of England, as S. Dunstan, Elphege, Lanfranke, Anselme, Rodulph, Baldwin, Hubert Walter, S. Edmund, John Peckam, Robert Winchel, ey, John Stratford, Thomas Bradwardine, Simon Sudbury, S. Hugh, Hugh Pateshall, Paulinus, Geffrey Plantagenet, Riehard Scroope, Richard Poore, Richard Fox, John Morton, Reginald Poole, Cuthbert Tonstall, and others. Whereas of our late Protestant Bishops he shall find little or no prayse, and yet the writer one of their own Bishops.

Godw. Cata-  
logue of Bi-  
sh ps.

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Of the ancient common Catholike people of England, it  
is confessed by M. Stubs, a great enemy to Papists, that for <sup>Stubbs his mo-</sup>  
<sup>good workes who feeth not that heerin they are far beyond vs, and we times to good</sup>  
<sup>far behind them: for example what memorabile, & famous buildings, workes p. 44.</sup>  
<sup>and what ancient Monuments haue they left to the world behind the ? 45.</sup>  
VVhat Churches, Chapels, and other houses of prayer did they erect, to  
the end the Religion and service of God might be continued? Ica w<sup>t</sup> hat  
Monasteries, Abbeyes, Priories, and other religious houses? VVhat  
number of good Bridges did they make? How many Almes houses,  
Hospitalls, and spittles did they found? What high wayes? VVhat  
pavements, and caues? In summe, VVhat famous Colledges, Halles,  
and Universities? VVhat Schooles, and free schools? &c. Also. is  
it not a shame vnto vs, that our fore-Fathers, liuing in the tyme of  
superstitions, &c. shold notwithstanding so farre passe vs in good  
workes, that we may not be compared with them in any small measure?

Of the late and present Catholiks generally of all Countreyes Syr Edwin Sandes, that great Parliament-man sayth, that  
there are in great multitudine on both sides (Protestants and Catholikes) (for so there are undoubtedly) men vertuous and learned, <sup>Syr Edward  
Sandes in his  
Relation of  
the Religion  
used in the  
West partes</sup>  
fraught with the loue of God, and the truth, aboue all thinges men of  
memorable integrity of hart and affection whose liues are not deare to  
them, much lesse their labours to be spent for the good of Gods Church. And some side of a lease afterwards, he further sayth: Let the <sup>of the world,</sup> Protestants looke with the eye of Charity vpon them (of the Papacy) <sup>(a) Sect. 48. paulo</sup> post mitium, as well as of seuerity, and they shall find some excellent orders of government, some singular helpe for increase of godlines and devotion,  
for the conquering of sinne, for the profiting in vertue; and contrary-  
wise in themselves, looking with a more single and lesse indulgent eye,  
they shall find there is no such absolute perfection in their doctrine and  
reformation &c. And he further sayth of the Catholike Clergy: (a) That in their sermons much matter, both of Fayth and piety  
is eloquently deliuere by men fairely of wonderfull zeale and spirit.  
And (b) that all Countreyes are full of the Iesuites booke of prayer, (b) Sect. 27.  
and piety in their owne language, and wonderfull is the reputation,  
which redoundes thereby to their order: In so much as he (c) sayth  
of the late Pope Clement the eight: He is reputed to be a man of  
goode calme disposition &c. devout in his wayes, and thinkes without  
doubt, that he is in the right, he will weep very often, some conceaue  
upon

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Upon a weaknesse and tendernes of mind, habitued therin by custome; others say vpon piety, and godly compassion; at his Masses, at his processions, at his fixing vp of his tabulies, his eyes are still watering, sometymes streaming with teares &c. He is an enemy to the licensiouslues of the Fryars, to the pompe & secular brauery of Cardinals, &c. He is magnificall and ceremoniall in his outward comportment, in his priuate austere and humble. And concludeth there that he was a good man, a good Prince, and a good Prelate. Likewise M. Stubbes confesseth, that certaintly to speake the truth, there is many tymes found, conশionabler and playner dealing among most of the Papists, then among many Protestants; and if we looke narrowly into the ages past, we shall find more godlinesse, devotion, and zeale (though blind, more loue one towardes another, more fidelity & faythfullnesse every way in them, then is now to be found in vs. Now comparing, as the fruit of their doctrine, the lite and manners of the forecyted Protestants, with the life and manners of the Catholikes, the ancient of the one with the ancient of the other, the moderne of the one with the moderne of the other, the founders of religion of the one with the founders of the other, the preachers and teachers of the one with the teachers of the other, the commō sort of the one with the common sort of the other, and discerning both by their frutes, Dent. 32. 31. whether are in their life more Christian, and are to Christia doctrine more conformable, *Inimici nostri sive iudices, Our enemies* (whose authority, as before is confesed by themselves to be a moit strong argument against themselues) as they are witnesses of both, so let them be judges, of both.

The Protest.  
priuate spi-  
rits doctrine  
compared  
with the  
Catholike  
doctrine &c  
viewed.

The Conclusion, comparing the priuate spirits doctrine, with the Catholike Churches doctrine,  
whether leads to the greater honour  
of God. SECT. IX.

ONE thing remaines; for the accomplishing of this Chapter (which is for satisfying of an vsuall & trivial ostentation of the Protestants, that they forsooth do more,

*By doctrinall absurdities following.* 351 SECT. 9.

In their religion, then we in ours, honour God & Iesus Christ<sup>¶</sup>) to compare & pararell them and their priuate spirit with vs, and our Catholicke Churches spirit in the principal points of their and our doctrine, and therby to propose to the indifferent reader a generall view of both, wherby he may discerne how far they with their priuate spirit and doctrine do dishonour and derogate, 1. From God. 2. From Christ. 3. From Saints and Angels in heaven. 4. From holy Scripture. 5. Frō holy Church. 6. Frō Sacraments. 7. From man and his meanes to salvation; which are faith, grace, iustification, good works, freewill, and the rest: In all which their doctrine is negatiue and detractive in every one. And on the contrary how we and our doctrine do honour, & attribut to the same God, and Christ, all worthy and due respect of veneration & honour in all, which as it is affirmative in it selfe, so it is honourable to God, and agreeable to reason in all and euery particular point and opinion in controuersy.

First, therfore for God, they dishonour and derogate, 1. That From the blessed Trinity, in that (as before) some of them theirs denie the distinction of the three persons, some the vnyt gateth from of one nature, some the consubstantiality of the Sonne with the blessed Father, some the deity of the Sonne from the Father, as Trinity. God of God, some the deity of the holy Ghost as God, some the prayer *Holy Trinity one God haue mercy vpō vs.* We with the ancient Church acknowledge three persons and one God, the second person God of God, and consubstantiall with the father, and the third person of the holy Ghost proceeding frō both the father & the sonne, & in them *one holy Trinity, three persons and one God.* 2. They and their spirit derogate from the mercy. Frō Gods mercy of God, in that, according to them, he is cruell and tyrannicall, in that he will not haue all saued, will not giue sufficient meanes to all to be saued, hath willed, appointed, and ordained millions of soules to be damned, and to sinne. that for if he may damne them, and accordingly torment the for that sinne which he himselfe willed, ordained, wrought, and compelled them vnto. We, and our Catholicke Church attribute honour to him and his mercy; in that, according to vs, he would haue all saued, giues to all sufficient meanes

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to be faued, creates and ordaines all to be faued, wils not the death and damnation of any, nor doth damne any, but those who for their owne fault and sinne by themselues willingly committed against him, & his good will and goodnesse, do deserue 3. They & their spirit do derogate from Gods goodnesse, in that, according to them, he who is good & al good, yet is not pleased, pacifyed, worshipped, or delighted with good works: but doth will, ordaine, commande, compell, and necessitate bad works, and so is the authour of all euill, and all euill works in men, and doth esteeme & impute that which is wicked and sinfull in men for no sinne in them; but accounts that which is bad good, & him that is wicked iust. We & our Catholik doctrine do attribute due honour to the same goodnesse of God; in that, according to it, God hates, detests, forbids, and punishes all sinne and sinfull actions, conuerts, sanctifies, purifies, and make cleane, pure, and iust all sinners by his grace duely disposing themselves, & so reputes them as they are become truely iust, in that God is delighted, pleased, pacified, and honoured by good workes which he doth will, command, and reward in man, who according to his will by his grace workes them. 4. They & their priuate spirit derogates from his iustice; in that, according to their doctrine, he is short of iustice in rewarding none who deserue well, and do him seruice; & exceeds all iustice, in that he ordaines men to an eternall and intollerable paine who haue deserued none. 2. In that he punisheth them for that which he himselfe not only willed and commanded the to do, but also wrought and effected in them. 3. In that he creates and dignifies them with his gifts & graces for that end that he may himselfe cruelly torture and torment them, and that in hell, for no other end but to shew his power & iustice ouer them. 4. In that he laies precepts vpon them which are impossible for them to pérforme, and commands them to abstaine from that which himselfe forces them to do, and wils them to practise that which he gives not power, freedome, or sufficient meanes to practise. We and our Catholike doctrine, do honour and give due respect to his iustice, 1. In that, according to ys, he rewards all who deserue well, and puni-

3. From  
Gods good-  
nesse.

4. Frō Gods  
iustice.

punisheth none but those who deserve ill .2. In that he punisheth all for their owne fault which they themselues committed , and none for that which himselfe willed .3. In that he created all to be saued , and gaue them meanes sufficient to be saued , in which he shewed his mercy ; and punisheth with hell those who would not vse those meanes , in which he shewed his Iustice .4. In that he gaue precepts , and made lawes easy , gaue meanes to performe them sufficient , & punisheth only those who willingly breake them .5. They and their priuate spirit derogate from his omnipotency ; in that according to their doctrine , he is not able to place one body in two places in the B. Sacrament ; nor two bodies in one place in his nativity , resurrection , and ascension , nor to draw a Cable rope or camell through a needles eye , nor by his absolute power to worke any more the already he hath wrought . We and our Catholike doctrine do attribut to his omnipotency , that he is able to do all the former , and what more he pleases to do , which is not either wicked , and so is against his goodnesse , or not contradictory , and so implies in it selfe an impossibility to be done . And in these do the Protestants & their spirit , by their doctrine , derogate from God and his Deity , from his goodnesse , his mercy , his Iustice , and his omnipotency , and impute to him wickednesse , cruelty , injustice , and impotency . In all which we in our doctrine do the contrary .

Secondly , for Christ our blessed Sauiour , they & their That the doctrin of the priuate spirit do dishonour him , & derogate , 1. Protestant From his felicity & beatitude in this life , denying him to be doctrine viator , and comprehensor , that is , enduring the paine and misdoth dero-  
series of mortall men in his body , and enioying the felicity gate from and blessednesse of glorious Saints in his soule . In which we Christ . do honour him , believuing that from the first instant of his conception , his soule had in his body the same blessednesse as beatitude . now it enioyes in heauen by the perfect vision & fruition of God , though , by dispensation for our redemption , the same did not redound to the glory of his body till after his resurrection .

2. From his knowledge , they derogate and dishonour  
Yy him

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2. From his him , in making him ignorant and defective of knowledge in many things , and as a scholler to haue profited in his booke , and learning of sciences and trades as other children do . In which we giue him the honour to haue had all the treasures of knowledge and wisedome , to haue understood all the perfection of all sciences and artes , and to haue perfectly conceiued all things past, present , or to come , by a diuine infused knowledge from the fift instant of his conception in his mothers wombe .

3. From his thirdly , From his primacy , and supremacy ouer his Church , they derogate and dishonour him , in that they deny him , as a man sensible and visible , to haue beene the head & foundation of his Church , and to haue had any perpetual & visible monarchy of the same heere on earth . In which we honour him , believing that as man he is the head of men , of the Church , and of the visible monarchy of the Church which he established for euer , and that euery knee ought to bow downe and adore him as the Saviour of it , and that he hath dominion ouer all by his death and resurrection , and did also leaue a visible Vicegerent after him , by whom we should be gouerned visibly , as by himselfe invisibly .

4. From his fourthly , from his authority to make lawes and judge vs , they derogat and dishonour him , in that they take from authority in him al power to make any lawes , or gine any precepts of true making lawes . faith , morall life , or good manners for our instruction & direction ; & deny him as a judge , to haue exercised any iudgment vpon the liuing and faithfull . In which we giue him the honour to haue beene our law maker , our iudge , and to haue made a new law of grace ( abrogating the old of Myses ) and in it to haue prescribed vnto vs obedience to his precepts of faith and good life .

5. From his fifthly , From his Sanctity they derogatiue much , and dishonour him greatly ; in that they call him truly and properly a sinner , a great sinner , and the greatest sinner of all sinners ; whosinned in discurtesy to his mother , in inconsideration in his actions , in forgetfulness of his function , in staggering betweene praising and blaspheming God , betweene hope and despaire , and in renouncing his saluation , for

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for which he was execrable to God, & curst with the damned, being in all these properly a sinner, and not only by the imputation of our sinnes to him, as in their opinion even man is just by imputation of his iustice to him, and so as truly sinfull as euer any man was iust. All which we abhorre as blasphemy, believing that he suffered paines, and payed therby the price of our redemption, but was innocent, impolluted, immaculate, incontaminat, and segregated from all sinners and sinfull actions, bearing the punishment of our sinne in his body, but being free from all imputation of the guilt of sinne in his soule.

Sixtly, From his redemption of mankind they derogate and dishonour him. 1. In that they deny the vertue of his death, passion, and precious blood to haue been any full satisfaction or redemption of mankind, but only the internal paines and suffering in his soule to haue been accepted as sufficient. 2. In that they deny the vniuersality and tulnesse of his redempcion to haue been offered for all men, affirming him to haue dyed only for the elect, and to haue offered or left no meanes of redemption for the wicked and reprobate. 3. In that they deny the effect and efficacy of the same to haue extended to the abolishing and washing away of sinne, & to the inward sanctification of the soule by any inward and inherent grace and iustice, which should enable it to keep the commandments of God, and to auoid mortal offence against God. In all which we honour him and his redemption, in that, 1. We believe and professe that his pretious bloud shed vpon the crosse, and his death and passion offered vp to God, was a full price, & a perfect redemption from sinne: 2. That the same was a full price, satisfaction, and redemption for all the staines of all persons in all the world. 3. That the same purchased (of his part) for all sinners not only are imputatiue but also an inherent and reall iustification by grace, which doth wash away the deformity of sinne, cure the infirmity of the soule, and giue strength to the keeping of Gods commandements, and to the auoiding of sinne, and so the meriting of a reward at Gods handes.

Seauenthly, from his merit and satisfaction they derogate,

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7. From his gate, and dishonour him, in that they deny him to haue by merit, and it satisfyed the iustice of God for any one sinne, or to haue merited to himselfe his owne exaltation to glory, or to our workes either any satisfaction for sinne, or any merit of reward by his grace. In all which we honour the same, believing that he fully in iustice satisfyed, and offered to God a sufficient price for our sinnes, that he merited for himselfe & his owne body the glory of his Resurrection: and to vs not only for our sinnes a full price and satisfaction; but also for our good works a vertue by grace both to satisfy in some sort for sinne, and to merit a reward of more grace present, and glory to come.

**8. From his corporall passion.**

Eightly, about his corporall death and passion, they shamefully derogate and dishonour him, in that they affirme he suffered both in body and soule the paines & torments of Hell, the death of the soule, the separation of the soule from God, the same infernall and eternall paines which the very Diuellis and damned do suffer for the tyme, and which in rigour are due to sinne and all sinners, which except he had suffered, he had not satisfyed for vs, nor sufficiently redemeed vs. In all which we doe so honour his life and death, that we attribute to euery action and passion of his, even to the least drop of his bloud, that worth and yalew, arising of the dignity of his diuine person, that it was sufficient to haue satisfyed for an infinit world of sinnes; and that the paines he suffered were only in the sensible and inferiour part of the soule and body, but did not touch the superiour part of his soule; that they were voluntarilie sustained and offerred vp to God for vs, and accepted by God for vs, as being of more dignity, then the offence of all our sinnes was of indignity; whereby he neither suffered, nor needed to suffer, nor could in the dignety of his person suffer any paines of hell, but by the paines of the Crose (though by the tendernes of his complexion more painefull to him then to any other) did pay a sufficient price, make a full attonement, offer a perfect satisfaction, and performe the part of a complete Redeemer and Sauour for all mankind, and the sinnes of all men.

Ninthly, in the certainty of his saluation, they blasphemously

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mostly derogate from him, and dishonour him more then 9. From the themselues, in that they affirme every one of themselues to certainty of be infallibly certaine of his saluation, and more certaine by his speciall faith of it, then by his generall faith of the B. Trinity, or incarnation of Christ; and yet that our B. Sauicour was fearfull, doubtfull, wauering, and vncertaine of his saluation, did strugle with the horrour of death, feared to be absorpt vp of eternall death, was tormented with the anxiety of Gods wrath and indignation, and that more then any man euer was, or could be; in which his horrour and desolation consists the summe of their consolation, as their owne words more fully before related do expresse. In all which we do so far honour him that we affirme and believe that the paines he suffered, he willingly offered vp to God for vs, that he was sure and secure that God his father did alwayes heare him, alwayes loue him, alwayes assist him, alwayes comfort him, that no feare, doubt, wauering, or perturbation did, or could euer enter into his will or vnderstanding, yea that all that time of his passion his soule had the perfect vision and fruition of God, and only his sensible partes endured those paines and torments of the crosse.

Tenthly, As for his descending into hell they derogate from it, and dishonour him, in that they affirme he descended either only to the graue in body, or also to the lower hell in soule to suffer the paines of it, either before his death on the crosse, or after it in hell; but not to haue freed the Patriarchs from Limbus by the presence of his soule there. We honour it in believing that he descended in soule further then to the graue ( to which he only descended in body, ) but not so far as to suffer the paines of hell in soule, but only to the Limbus patrum where he gave the Patriarches there detained present liberty & fruition of eternall hapinesse, & afterwards carried them with him to the place of glory, and so triumphed ouer hell, & led aptiuitie Captiue.

Eleuenthly, From his resurrection and ascension they derogate, and dishonour him both by denying him the sub-  
11. From his-  
tility or penetration of his body, wherby he was able to passe and ascensi-  
through either the stone of the sepulcher at his resurrection, on

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or the dores of the house at his entrance to his disciples, or the hardnesse of the heauens at his ascension ; all which they wil haue either dissolved, or opened, or diuided. We honour & attribut more dignity to the same, belieuing that by the gift of subtillity or penetratio his body did pierce & paile through the stome, the dores, and the heauens at his resurrection and ascencion (as it did also his Mothers wombe at his nativity) with out any diuision, dissolution, or detriment to the nature of either the one or the other; in which also he shewed his subtillity, and consequently his impassibility, or immortality.

12. From his adoration  
and intercession.

(a) Marc. 10.  
47. Mat. 15.  
22. & 20. 31.  
(b) Mat. 2.11  
(c) Mat. 28.  
9.

Tweyntly, From his adoration, and intuocation by vs as he is now in heauen, they derogate, and dishonour him in affirming that, as man, he is not to be adored or inuocated by vs. We honour him as man so far that we bow downe at the name of Iesus, praying to him with the blind man, & the Cananean, saying, Sonne of Dauid haue mercy on vs (a). And fall down with the (b) Sages, & (c) the wome & adore him In al which and many more, as they by their priuate spirit & the doctrine of it, do derogate & take from Christ his honour, his power, his goodnesse, his beatitude, his knowledge, his sanctity, his certainty of saluation, his adoration, and the vertue and power of his passion, redemption, resurrection, & ascencion; so do we in our Catholike doctrine attribute to same due honour and dignity; & so both in our doctrine & practise giue more honour, praise, power, and glory to God and to Iesus Christ, then they do either in doctrine or practise.

That the  
priuate spi-  
rits doctrin  
doth dero-  
gate from  
Saints and  
Angells &  
1. Their Bel-  
atitude.

Thirdly, For the Saints and blessed soules in heauen, they dishonour them, and take from them. 1. Their state of beatitude, affirming as Luther (a) and Caluin do, that they yet sleepe, and neither know what we do, nor yet enjoy any present glory and beatitude till the day of Judgment. 2. Their perfection of Sanctity, in affirming, as Caluin (b) doth both of Angels and Saints, that their obedience is imperfect, that their justice is defective, and doth not satisfy God, that

(a) ioh. Po-  
stil. Domini. 2. post. Trii fol. 286. & tom. 6. in 25. Gen. 322. tom. 4. in 9. Ecd. c. 36.  
& 37. & in 2. Iohm. Caluin 2. Pet. 2. 4. in Math. 22. 23. in Math. 27. 43. in Luc. 16. 12.  
3. Inst. 2. 5. 6. Pugni. loc. 39. p. 44. Dan. contro. 7. p. 1265. 2. Their sanctity. (b) Calu-  
in Coloff. 1. 10. 3. Inst. 14. 16. & 17. 9. Conc. 16. in Iob. pag. 68.

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their works require pardon, and that in them is folly, vanity 3. Their  
and frailty. 2. Their power of doing miracles by the gift of power.  
God, which (c) Beza, Piscator, Vrfinus, and Perkins hould (c) Beza in 1.  
to be a vertue proper only to God, not communicated to any Cor. 16.  
creature man or Saint. 4. Their difference and degree of ho- Lfin. Catech.  
nour; affirming that all are equall in glory, beatitude, and g. 99 p. 944.  
reward, and that no lawies or crownes of accidentall beati- Piscat. thes. 1.  
tude are due to Martyrs, Confessours, or Virgins. 5. Their 2. pag. 373.  
respect and esteeme with God, denying that God dothe either Perk. m. 3.  
apply in any sort their merits to vs, or doth help and respect Gal. 3.  
vs for their prayers. 6. Their knowledge of vs, and our af- 4. Their dif-  
faires on earth; denying that they heare, vnderstand, or know fference of  
vs, or any thing we do heere on earth. 7. Their charity to- glory.  
wardes vs; affirming they neither at our intercessions fol- 5. Their e-  
licite, or pray to God for vs, nor offer vp any petitions, and 6. Their  
miseries of ours to God. 8. Their honour, and inuocation by knowledge  
vs; denying it to be lawfull to worship them, to honour the, of vs.  
to inuocate them, or so much as, saith Luther, to imitate and 7. Their cha-  
follow their example. 9. The custody and iustion of Angels rity to vs.  
houer vs, and their hierarchies and orders in heauen; denying 8. Their ho-  
or at least doubting of the custody of our Angell guardian, & luth. Postul.  
the difference of al Hierarchies and orders among Angels. In al in fest. S. 10.  
which we and our doctrine on the contrary, do attribute to an. f. 378. O.  
them perfect and present beatitude in their soules, complete Ferij. emfæc  
obedience in their performing the will of God, vpright San- f. 9. die Epp.  
cty in all their actions, extraordinary power in working fol. 138.  
miracles, notable difference of degrees of glory, eminent Calu. m. 4.  
knowledge in vnderstanding our prayers, excellent charity Joan. 10.  
in making intercession for vs, and due honour and veneration stody and  
in giuing them adoration, inuocation, and imitation, befit- help of vs.  
ting both the Saints for their prayers for vs, and the Angels That the  
for their custody of vs. priuate spi-  
rit doth tak

Fourthly, For the word of God, they abuse it & take, from the  
1. From it, one first and principall part of it, to wit, all the word of  
vnwritten word, or which is diuine, vnwritten tradition. 2. God. 1. All  
From the written word, they chop and cut off from the the unwrit-  
old Testament fourteene peeces or partes, and some of them ten word. 2.  
from the new Testament, seauen whole bookees from the 21. parts of  
the written

Canon word.

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3. The true Canon of scripture. 3. For the translation of scripture, they translation, reject the ancient, and follow euery nation, euery congregation, and euery person a new translation which best pleases them, & therby leue no certainty of the verity of any. 4. For the sence of scripture, they contemne that which the spirit of God did inspire to the ancient Fathers, Councells, & Church, and follow that which every mans priuate spirit suggests, and therby follow not the meaning of the spirit of God, but that of their owne spirit. 5. For their faith grounded vpon scripture, they believe only those points which their spirit finds in that part, translation, and sense which they chose; and therby make an yncertaine, imperfect, & mained kind of faith and religion. 6. For their Iudge and meanes to try which is scripture, and which is true sense of it, they admit not any infallible Judgment either of Church, or of Councill, or of Pastours; but leue to every man to choose himself what he will belieue, & to iudge and follow whom he pleases in his beliefe; wherby they can haue neither any vnity in faith, nor any certainty of scripture, or scripture sense. We in our doctrine do admit for the word of God, not only that which was written in paper, but also that which was deliuered in preaching by the Apostles. We receive, without any addition or diminution, that Canon which the auncient Church twelue hundred yeares ago received; that translation which for as many ages hath been approued; that sense which the auncient Fathers, Councells, and Church euer since Christ allowed; that Iudge which hath an infallible warrant from God to iudge truly and impartially of the Canon, the text, the translation, the sense, all whatsoeuer is doubtfull. And all our practise is to follow the spirit of God speaking in the auncient Fathers, Councells, & Church, by which we are secure from error or falsehood about the scripture, and sense of it.

The priuate spirit derogates from the Church of God.

1. The authority.

Fifthly, For the Church of God, they with their priuate spirit dishonour it and derogate from it. 1. From the power and authority of it, as not hauing, according to them, any visible head and gouernour assited with the holy Ghost to direct and gouerne it, and to iudge of all causes and controversies.

By doctrinall absurdities following : 381 SECT. 3.

tieries in it, and so make it headlesse and vngouerned. We honour it in acknowledging it to be a visible and perpetuall Monarchy, with a settled and spirituall both Gouvernour and gouernement, hauing in it an infallible authority to judge, and decide all causes and controuersies . 2 . They derogate from the visibility, perpetuity, and infallibility of the same, making it not only subiect to error and corruption ; but to haue erred and perished, or at least become inuisible for many ages. We honour it, in believing that it cannot erre, faile, perish, become inuisible, or be corrupted in fayth, but that it is the pilier of truth, against which, assisted by the holy Ghost the gates and power of hell and heresy cannot preuaile . 3 . They derogate from the vniuersity, sanctitie, vniuersality, and succession of the same, as nootes and markes to distinguish it from all other congregations, which they reject, and admit not. We reuerence and respect it as one, holy, Catholike and Apostlike Church, which no other congregation is, or can be . 4 . They derogate from the uncontrollable authority & stability of the decrees of Councells, and from the infallible testimony of the vnanime consent of the Fathers & Doctors of the Church, both which they at their pleasure censure & condemne. We receaue, imbrace, and follow them as guides and directours to truth, and as witnessses and testimonies of truth ; believing that which they believe, and rejecting that which they before rejected . 5 . They derogate from the splendour and beauty of the Church in the state of Prelates, in the single life of the Clergy, in the retirednesse of the Religious persons, in the ornaments of the Churches, and in the variety of so many orders and professions , all which they reject & condemne as needlesse or superstitious. We reuerence and honour the same, as tending to the externall honour of God, and the magnificence of his Church, thereby making the Church beautifull as the Moone, elect as the Sunne, & wel ordered as an Army of men . And to conclude, they make the Church the mystery of iniquity , a whore, a harlot, and a strumpet, the whore of Babylon, drunken with al abominable filth of superstition, and abomination of idolatry and antichristianity, with which she hath made all the Christian

2. The vi-

3. The mar-

4. The con-

5. The be-

6. The parti-

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world, all Kinges and Emperours, and that not for one or two ages, but for seauen, on ten, or twelue, or fourteene ages (according to diuers opinions) drunke with the same cup of superstition, abomination, idolatry, and antichristianity, and make it a body consisting of persons, whouen the best, and purest, are in all partes, and in every action stayned, impure, sinnefull, vniust and wicked. Wedoe belieue & confess it to be the kingdome, the city, the house of God, the spouse of Christ, the temple of the holy Ghost, the pillar of truth which Christ hath purchased & walthed with his precious bloud, made immaculate, incontaminate, and vnsotted, pure, holy, and perfect before him, which no errour of superstition or idolatry can possesse, no power of Pagans, or Heretikes, or Schismatikes or other, wicked Christians can supprese, no subtily of heresy, infidelity, or Sathan himselfe can supplant, destroy, or extinguish.

Sixhtly, For the sacraments, they from the number of seauen do curtaile ffeue, and leauie only two, and from these two they take away from the one, that is baptisme, 1. The effect and vertue, making it only a signe or feale, no cause or instrument of grace, and of nomore vertue then the baptisme of S. John Baptiste. 2. They take away all necessity of it,

The priuate spirit deuotes  
from the Sacra-  
ments.

1. The num-  
ber.

2. The effect  
of Baptism.

3. The sub-  
stance of  
the Eucha-  
rist.

making it not needfull for infants, whom they will haue saued by the parents faith without it. From the other, that is the Eucharist, they take away both the fruit and the substance of it, making it not the reall body and bloud of Christ; but only a bare signe and remembrance of it. Not any sacrifice offered to God but only a Sacrament signing or sealing grace; and therby robbe Christ of all adoration by it as a Sacramet, and of all subiection or acknowledgment of dominion by it as a sacrifice; and they robbe the Church of all benifit & comfort both by the Sacrament and sacrifice. We do admit for severall states of persons, severall sorts of benefits, by seauen severall kindes of Sacraments; all as instruments of Gods power, causing grace which assists all sorts of persons in their severall states and functions; and all excell the Sacraments of the old law. For the Sacrament of baptism, we believe it to be a meanes of regeneration from originall sinne, by which

all

By doctrinall absurdities following. 563 SECT. 9.

all sinne and punishment due to sinne both original & actual is fully remitted, and by which all persons are admitted into the mysticall body of Iesus Christ in his holy Church, and made capable of the benefit of the rest of the Sacraments. And for the Sacrament of the Eucharist, we believe that not only it conteines the fountaine of Grace; but also is offered to God as a sacrifice, to apply the vertue of his sacrifice on the crosse, for the remission of our finnes, by which is giuen much honour to God, and received great benefit by Gods Church, & much comfort to the faithfull both liuing and dead.

Seawently, for Faith, they and their priuate spirit admit many sorts of faith, and in that none at all; and make as spirit doth many faiths as there are priuate spirits in particular persons, derogate and in that destroy all vnity of faith. We admit one holy Catholicall and Apostolicall faith, ong in al, and generall to all, 1. The vnity who in all are directed by one spirit of Gods Church. They admit a new and new-devised faith, never receiued by any 2. The antiquity of it. but in some one or other point by condemned hereticks, in whom it was condemned. We receive an auncient and euer believed faith, euer receiued and approued by general Councells, ancient Fathers, & holy Saints in Gods Church. They reiect the grounds of faith, as Scripture, Traditions, Church, 3. The Councells, and Fathers. We admit, belieue and rely vpon grounds of them all, as grounds & foundations wheron we ground and build our beliefe. They admit none of the necessary means of faith, neither any common revelation of God, but priuate of their owne spirit; nor any proposition of Church, but their owne fancies; nor any credible testimony and motiues of perswasion, to make their beliefe probable; nor any habit of faith, to assist the vnderstanding in belieuing, nor any pious affection to incline their will to assent, nor any assent by a diuine, supernaturall, and Christian faith; but by a general and (as they call it) a fained and diabolicall faith, by which they believe the articles of their faith. We do settle, and rely, by our faith (in respect of the obiect revealed) vpon the revelation of God, the proposition of Church, the motiues of credibility; and in respect of persons belieuing, vpon the infused gift of faith, the pious inclination of the will by grace,

PART. 2 - 364      *The private spirit confuted. CHAP. 9.*

5. The puri-  
ty of it.

and the infallible assent caused by the former diuine helpers, and grounded vpon the former infallible foundations, as before is at large proued. They admit into the vnity of their faith all hereticks and schismaticks, collecting and scraping from them all raggs and scraps of broken and condemned opinions and heresies, and yet will not admit into the vnity of their inuisible Church any sinners, wicked or reprobate persons, but all and only the elect and predestinate. We reject from communion of all faith with vs, all condemned hereticks and Schismaticks, and condemne, with the ancient Church, them and all their condemned opinions; and admit into the externall communion of our Church all those who not cut off by excommunication, agree with vs in vnity of Fayth, that therein their life and manners may be reformed and amended by the example of others by vertue of Sacra-ments, & preaching of the Church and Pastours of the same. In all which, they and their spirit take from fayth all vnity in it, all groundes of it, all meanes to it, all supernaturall vertue in it, all dignity, all certainty, all necessity, and all vertue and efficacy following vpon it; and so leauie no more but an human, faigned, and diabolicall fayth, or a shadow of fayth, and no theologicall diuine fayth at all. All which is contrary in our doctrine of fayth.

The priuate  
spirit deroga-  
tes from  
man.

6. A f. e. wil

7. All infu-  
sed habits.

8. All inhe-  
rent iustice.

Eightly, for Man, they by their priuate spirit, derogate, and take away from him, 1. All freedome & liberty of wil, naturall to him, as following vpon his being a reasonable soule, and dittinguishing him from Brute beastes. We attribute that freedome by which he concurs with Gods grace, and his motions to his owne good, and is the authour of his owne euill. 2. They take from him all infusion and habits of grace, which do giue life, beauty, and ability to the soule. All which we admit both of fayth, hope, charity, and all morall vertues to enable and assist vs, in the exercise of all piety. 3. They take from him all inward iustification, adoption, and perfection, and leauie him only an exteriour imputation of the same, supposing God to account & impute him iust, but to leauie him sinnefull and vniust. We admit in man an inward, reall, and true iustification, sanctification, or adop-

By doctrinall absurdities following. 365 SECT. 9.

spection by grace, which inwardly infused and remayning,  
doth expell & take away sinne, renue and reuiue our soule,  
and adopt vs heires to the kingdome of heauen, by which

God making vs pure and iust, doth therefore account and re-  
pute vs such. 4. They leaue a man after his iustification, im-

<sup>4</sup> Alinward  
purity.

pure, yniust, sinnefull, and yncleane in all the workes of his  
soule, and in euery action of the same, making all the best  
workes proceeding from him to be sinnefull, and hateful to  
God, and deseruing eternall damnation, and so leaue him  
destitute of any merit or reward. We make him pure, iust,  
and cleane by grace, which doth give life to the soule, as the  
soule doth give life to the body, and therewith doth impart  
to it motion, vertue, beauty and power to do good, to please  
God, and to merit a reward at his handes ; by which man,  
increasing in grace and merit, doth also increase in perfection  
and glory. 5. They take from man all benefit, all necessity,

all possibility of doing good workes, of keeping Gods law, of <sup>5. All neces-  
sity or possi-  
bility of  
good works</sup>

abstaying from sinne, and thereby make him sinnefull as  
well in doing good as euill, as well in restraining as commit-  
ting euill. We attribute to him ability to auoid all finnes,

possibility, by grace, to keep Gods lawes, as easie and sweet,  
and to do not only workes of precepts, which are comman-  
ded, but also workes of counsell, and supererogation, more

then are commanded. They take from man all benefit of <sup>6. All bene-  
fice or fit of pray-  
er</sup>

prayer, as of thinges either needlesse, which otherwise are

certaine and sure to be obtayned ; or hopelesse, as impossible

to be done or obtayned by vs, and thereby derogate from all  
virtue, and seruour of prayer and devotion. We encourage

men to prayer by affirming that God hath made our prayer a  
meane by which he will, and without which he will not

dispose many of his benefits to vs, and that therefore he will  
have vs pray, that by our prayer we may obtaine. 7. They

take from man all feare, care, and labour for his saluation, by <sup>7. All care  
and labour  
for his sal-  
uation.</sup>

their assurance, that only fayth iustifyeth and saueth, & that

fayth once had cannot be lost ; and make him idle, carelesse

and presumptuous of himselfe by their securing him by spe-  
ciall fayth, of his iustification & saluation. We do teach him,

by our doctrine, with holy Scripture, not to be secure of the

PART.2. 366    *The priuate spirit confuted. CHAP. 9.*

propitiation of his sinne , but with feare and trembling to worke his saluation, by good workes, to make his vocation sure, and therfore to liue piouly, to walke warily, to watch diligently, and to preuent carefully Sathan and his craft . In all which they robbe man, and leaue him so bare of all benefits either of nature or grace , that they leaue him neither liberty of will, nor ability or concurrence to do good, nor infused grace and guiltis to assist him in good, to arme him against sinne, to giue due honour to God, to deserue reward with God, to adopt him the child of God , or to giue him any encouragement in walking the way of God , in treading the path of vertue, & auoiding the allurements to sinne, and the snare of Sathan . All which are contrary in vs, and in our Catholike doctrine s.

Ninthly, For Sinne, they and their priuate spirit make not only all actions sinnes , but all sinnes mortall , and so all

The priuate spirit takes from sinne . actions mortall sinnes, and all, as well good as bad, deseruing damnation ; and thereby in a sort dillwade as much from

1. All difference of good as from bad actions, and make men desperate of doing good, and prone to doe all bad. Wee make of works some mortall and good, and some bad, and of bad some mortall sins, depriving of grace and glory , some veniall not depriving of grace and yet diminishing the seruour of grace , and thereby doe per-

swade men in due sort, to auoid all sinne, chiefly mortall sinne , and encourage them to do good and animate them to increase in grace , goodnessse, and perfection. They make the auoiding of bad or the doing of good works, the keeping of Gods commandements ; or the performing his will to be im-

possible, and thereby disharten men from attempting either to keepe his precepts , or to obey his will , or to please him , in any worke or action . We believe his yoake to be sweet and his burthen easy , and the obeying of his commandements & auoiding of sinne by grace to be possible & facile; and thereby encourage all to labour that they may obey his precepts, and performe his holy will and pleasure . They make no bad works to be imputed to the elect , and no good works to es-

cape punishment in the reprobate : and thereby make the one fearlesse & carelesse of any bad, and the other hopelesse and  
d sperate

3 All imputation to punishment in some persons .

*By doctrinall absurdities following.* 367 SECT.9.

desperate to do any good. We make good works in all to be good, and in the good to be meritorious; and bad works in all to be bad, and to deserue punishment, and deprive men of Gods fauour, till by repentance they be washed and pardoned; and therby invite all to do good, and to auoid bad, and repente them of bad. They hould that no sinne in the faithfull can deprive him of faith, which once had can by no sinne be lost; and therby lull men in a security of saluation, and allure them to a liberty of sinne, which they believe cannot deprive them of Gods fauour. We hould that grace once had may be lost, and is lost by mortall sinne; and therby warne men carefully to keep Gods grace, & diligently to prevent sinne before it be committed, and presently to repent after it be committed.

Tenthly, For good Works, they & their priuate spirit hould, that no good works are good, iust, perfect, or meritorious, yea that none are necessary or possible, but that al are derogate sinfull; and therby make it bootlesse and needless to strive to do them. We hould, that good works are not only good, but may be perfect & meritorious of an eternal reward, wherby we animate all to the working of them. They hould that continency & virginity is no vertue, but a suggestion of Sathan, wicked, diabolically, and a rebellion against God in religious persons; and that matrimony is a state more noble perfect, & spirituall then it, and therby induce all to marry. We hould that single life, chastity, and continency is a vertue more perfect, noble, and holy then marriage, and therfore is preferred by God, as more spirituall, before marriage, and more to be esteemed by men as more honourable. They hold that fasting and punishing the body by mortification, watching, & discipline is no vertue, is needless, and no part of penance or satisfaction, but a killing of ones selfe; wherby they withdraw men from austerity & strictnesse of life. We hould that it being vsed discreetly and in measure, is good and pious, as commended in the old and new Testament, and practised by all Saints and holy persons; & therby animate all to it. They hould that the forsaking the world & living in a retired Religious life, is a meere human tradition, and an ynprofitable

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PART. 2. 368      *The private Spirit confuted.* CHAP. 9.

will-worship of God. We hould that it is a meane of perfection, & an imitation of an apostolical life; and therfore commendable in them who can vnderake it. They hould that vowes of perfection are a curiositie, presumption, pride, contrary to God, & not to be vsed by Christians. We hould that to vow obedience, pouerty, and chastity are gratefull to God, & great helps and meanes to perfection, as counsaile in holy scripture, and laudable in all the professours of them. In all which as they take from all sinne all punishment due to it, all offence to God inseparable from it, and all malice annexed to it; as they take away all difference by which one sin is damnable rather then another, & all feare which may bridle any from committing sinne (in which they make men fearlesse of sinne, and carelesse to commit it:) so they take from good works in generall all goodnessse and participation of good, al iustice and vprightnesse before God, all valew and dignity by grace, all benefit and grace of merit, all hope or comfort of pleasing God, all necessity of doing them, and all possibility of doing them without offence of God. And from good works in particuler they take away also from all vowes their obligation to be performed, from chastity all possibility to be obserued, from fasting, pittance, and mortification all necessity to be vsed, from prayer and devotion all meanes to obteine that they aske, and from charity all efficacy to iustify before God, and from all and every one in their proper kind all power and necessitie to do them, all courage and alacrity to do them hopefully. Al which is contrary in vs, & our Catholicke doctrine.

The priuate spirit doth derogate from heauen

1. The reward of glory.

2. The difference of glory.

Eleauenthly, From the glory of heauen, & the joyes of it, they and their priuate spirit do derogate, in affirming .1. That neither any reward is iustly giuen in heauen for any good done vpon earth, nor any crowne of iustice in that life for suffering of iniustice in this, nor any lawrell of Martyrs, Confessours, or Virgins there, for the confessing the name of Christ. 2. That in heauen are no differences of mansions, or diuersity of degres of glory, and that all are like and al equall in glory and beatitude euен to the Apostles, and the mother of God; wherby they remoue a strong motiu to draw men

to labour for perfection in this life, that they may attaine to a higher place of glory in the next. We, and our Catholike doctrine doe belieue, 1. That God doth justly reward in heauen all our good deedes done on earth, and doth giue crownes of glory for our sufferings for him, and bestow variety of glorious lawrels by gifts of accidentall beatitude for our glorifying him in any eminent manner of perfection. 2. That as starres, so Saints do differ in clarity hauing their several mansions, places, and glory, according to their degrees away from of grace and merit: wherby al are encouraged to aime at per-  
fection, in hope of so high a remuneration.

For hell, and the place and paines of it, they and their priuate spirit take from it, 1. The difference of places, as *Limbū puerorum*, *puerorum*, & *Purgatory*. 2. The materiall and reall fier of hell; denying, as many do, (a), all true fier, and admitting only a metaphoricall and imaginary fier. 3. The suffering of soules in it before the day of iudgment. 4. The corporall place or prison of hell, admitting only a torment of cōscience before the day of iudgment (b). 5. The lawfulness to avoid sinne for feare of hell, which they make a sinne and vnlawfull; by all which they make the paines and torments of hell to be lesse feared, and sinnes for the feare of them lesse avoided. We and our Catholike doctrine do hould, 1. The difference of places according to different estates and deserts, as the *Limbū puerorū*, for children dying without Baptisme, the *Limbū patrum* for the faithfull dying before Christ, and Purgatory for faithful dying without full satisfaction. 2. The locall place, and the materiall fier, and the reall suffering of the present paines of hell by the soules of the damned, and withall, that it is a worke good, though not the best, to avoid finne for feare of hell. In all which we extoll the iustice of

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God of finne for  
hell.

(b) *Luth. ser. de dictis et pamp. tom. 7. fol. 267. in cap. 9. Eccles. tom. 4. fol. 38. Postil in Domin. 4. post. Trinit. fol. 286. Bucer. et Caiheis. Hedab. apud Schufelb. theol. Calu art. 27. fol. 145. Brent. apud Hosp. part. 2. anno 1562. fol. 308. et 330. et apud Bullinger. Lobe. disp. 6. p. 133. Perk in c. 2. Apoc. col. 90. Tylenus syntag. c. 6. p. 69. Cal. Inst. 16. 6. (c) *Luth. in 15. Gen. tom. 6. f. 321. ferm. de dictis. et Lazar. tom. 7. f. 268. Postil. in Domini. 2. post. Trinit. f. 268. in 2. c. Iean. f. 418. Calu. 4. Inst. 25. 6. in 2. Pet. 2. 4. Sculps. 1. parts. medal. in Tertul. cap. 42. pag. 305.**

1. The dif-  
ference of  
Place.

2. The fire  
of hell.  
(a) *Cath. in  
Math. 3. 12.  
Davens con-  
tra. 4. f. 11.  
pag. 310.  
Vorit. in An-  
ti-bellar. pag.  
269.*

*Perk. apud 2.  
Apoc. pag. 9.  
Lobe. disp.*

6. pag. 133.  
3. The suffe-  
ring of the  
soules.

4. The local  
place of hell

5. All feare  
finne for  
hell.

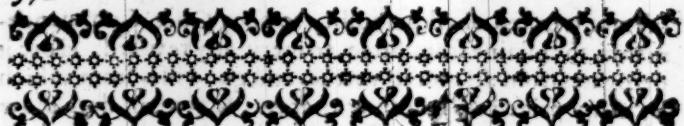
God mixt with mercy, in punishing al sorts according to their deserts, and deterre men from liberty of sinne for feare of punishment in hell.

And thus we haue in this second part confuted this priuate spirit, which in the former part we proved to be the sole and whole ground of the Protestant faith and saluation; 1. By authorities of holy Scripture. 2. By testimony of auncient Fathers. 3. By reasons drawne from the difficulty of discerning spirits. 4. By reasons drawne from a right interpreter of Holy Scripture. 5. By reasons drawne from an infallible iudge of controwersies of fayth. 6. By reasons drawne from the nature and certainty of fayth. 7. By Circular absurdities to which this spirit leadeth. 8. By Doctrinall absurdities which follow vpon it, and the doctrine of it against *Fayth*, and the *Creed*; against *Hope* and the *Pater noster*; and against good life, morall vertues, the ten Commandements, and all laws of God, Church, or Common wealth. In which also we hauemade plaine how this their doctrine, grounde vpon this their priuate spirit, doth derogate from God, and the Blessed Trinity, whome it makes the authour of all sinne, a sinner, lyer, dissembler, and tyrant, the only sinner, and a greater sinner then either the Diuell or man; doth derogate from Iesus Christ, and his birth, life, passion, and resurrection, whome it dishonours in making him neither Phisitiā, Lawyer, Judge, Priest, or perfect Redemeer, or Sauiour, but one ignorant, impotent, sinnefull, and damned; doth derogate from the Church of God triumphant in heauen, which it dishonours in taking from it knowledge & charity in Saints, and Angels, and honour and reuerence to them; and from the Church militant on earth, which it dishonours, in taking from it all authority, visibility, vniversality, perpetuity, or extancy, and being vpon earth so many ages. How it derogates from fayth, which it dishonours in taking from it all groundes, whereon it is to be builded, & all meanes whereby it is to be attained, and in making it contradictory, rash, presumptuous, sinnefull, and preiudicious to all Hope and Charity. How it derogates from man, whome it disabiles & deprives of all Free-will, of all inherent grace, of all good life.

*By doctrinall absurdities following.*      371 SECT. 9.

Life and workes, of all possibility to obey Gods Commandments, to abstaine from sinne, to merit any reward. How it derogates from all morall vertues and good life, from which by many principles it doth withdraw, & withall doth draw to all vice, and wickednesse, doth give the reines to all Epicurean liberty and loosenesse. In all which the spirit of our Catholike Church, and the doctrine of it is shewed to be contrary, and to give due honour to God, to Christ, to his Saints, Angels, Church, to Fayth, Sacraments, and the rest. And to be a meanes to encourage all Christians to the practise of all vertue and perfection, and to auoid all sinne and wickednes. All this we haue carefully & painefully laboured to performe in this second Part of the treatise of that spirit.

Aaaæ      THE



# THE PROTESTANTS OBJECTIONS,

and proofes, taken out of Scripture, for the defence of their priuate Spirits authority to inrerpret Scripture, and iudge of Controversies; proposed and answered.

## C H A P . X.

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*Of certayne obseruations, profitable for the solution  
of Obiections.*

### S E C T . I.



IT H E R T O we haue battered, & that I hope sufficiently, the maine fabrike of this imaginary edifice of the Protestant priuate spirit. It remaines only for this second Part, that we raze, & demolish the foundation vpon which this their conceit of their priuate spirits authority is built and erected, that is, that we solue the reasons, or rather obiections, taken out of holy

Private spirits authority answered. 373 SECT. I.

holy Scripture, upon which they ground their conceit; for which we may note, that as our Catholike doctrine doth not deny either the being or permanency of the Spirit of God in every faythfull both person and Doctour (for all faythfull by the spirit of God haue faith) or the effect and operation of the same, in assisting the in the finding out of the true sense of holy scripture; for neither are the faithful prohibited from all reading, nor the learned debarred from all interpreting of clared. The true effect of the working of the spirit of God de-

holy scripture;) so there is a great difference betweene the effect and operation of this spirit in the Protestant and Catholike, as well simple as learned, as both do chalenge it, and rely upon it. For as (for better illustration, we may observe in a natural body, and the spirit or soule of man, in which By the similitude of a comparison we imitate S. Paul) the soule or spirit doth giue naturall bo- information, or operation to the whole body, and every part dy. thereof, yet so that euery member hath not every operation, 1. Cor. 12. 12. all members have not one action; but the head one, as to judge; the handes another, as to worke; the feet another, as to walke; and the mouth is to receave, the belly to containe, the stomake to digest the meat; and so it is proper to the eye to see, to the eare to heare, and to neither to discourse and reason, which belongs only to the braine: so in the spiritual body of the Church, and the faythfull members of it, the spirit of God doth assist all, and every one in particular, as well the meanest as the greatest, as well the most simple as the most learned, vVho are many, but one body in Christ: yet so, that as euery member is different one from another, so the operation of every one is different and not the same, but as some are Lay, some Ecclesiastical persons, some secular, some Religious, some simple, some learned, some common people, some Pastours and Prelates, so to every one of vs is given grace according to the measure of the donation of Christ; according to the measure of fayth, and to every one for his profit, that having all gifts according to the grace which is given to vs, every one may remaine in the vocation, in which he is called, wherupon all are not Prophets, all are not Doctours, all are not Evangelists: All are not Judges of faith, and interpreters of holy Scripture, though all haue the spirit, but God, dividing to every one as he will, 1. Cor. 12. 21.

PART. 2. 374 Obiections made by Protestants, CHAP. 10.

gives to some the spirit to heare and obey , to others to direct  
and command , to some the spirit to labour and worke by  
practicall offices , to others to contemplate and study by spe-  
1 Cor. 12. 22 culatiue functions , yet to all so , and in that manner , that as  
every member hath need of another , *for the eye cannot say to the  
hand, I stand in no need of thy helpe* : so every one member hath  
his gift , and the vse and operation of it , for the benefite of  
the whole body , with dependance and subordination to the  
whole , and according to the order and proportion of the  
whole , that as the necessity and conuenienty of the whole  
body doth require ; so the operation and function of the part  
is accommodated and applied : and so all the parts and mem-  
bers of the Church , being by one spirit combined and vnted  
togeather as members of one body , and in vnity of one hody ,  
do every one belieue as they are directed by the head , and do  
proceed in all with subordination to the head , and worke in  
all for the vse and benefit of the whole , suffer for the defence  
of the whole ; and so by a communion both with themselues ,  
and with the whole do all labour for the whole , conserue  
the whole , and keep still an vnion and communion with  
the whole , and are directed according to the faith , the rule ,  
the reason , and the Judgment or direction of the whole body  
or Church of Christ . As long therfore as every member , and  
his spirit hath this direction , subordination , and vnion with  
the whole body of the Church and the spirit of it ; so long  
doth it prooed in order and vnity , and so farre it is agreeable  
to the spirit of God directing his holy spouse the Church : but  
when this spirit doth beginne to be singular of it selfe , to de-  
uide a new doctrine , to teach otherwise then the rule of faith  
hath prescribed , or to assume the authority of a new maister ;  
When it deuides it selfe from the spirit of Gods Church , and  
doth oppose it selfe against it , or extoll it selfe aboue it : when  
it will not be subiect and subordinate to it but doth erect a  
*Cathedra* of authority of its own , or an opinion of doctrine of  
its owne against it ; then it is an evident signe that it is not a  
spirit of vnity and concord , but of dissention and diuision , &  
so not an inspiration of God to be imbraced , but a suggestion  
offathan to be reie&ed .

Out

For priuate spirits authority, answereſ. 375 SECT. I.

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tweene a Catholike and a Protestant spirit in expounding scripture, and withall, the weaknesse or rather impertinency of the Protestant obiections for their manner of interpretation of scripture by this their spirit. For, first we distinguish betweene them, who without offence lawfully may expound, and who by authority haue warrant infallibly to expound holy scripture. Of the former sorts are all faythfull Christians who hauing vnderstanding sufficient and a pious intencion, do with humility beginne, and according to the rule of fayth proceed in seeking out the right sense of Scripture, and so none, who are thus able, and thus proceed, are barred from either reading, or expounding to their own cōfort the Holy Scripture, as our aduersaries do falsely calumniate vs. Of the later sort, are the Pastours and Prelates of the Church, who hauing lawfull ordination and succession, and continuing in vniuity and subordination, do either deliver haue and anthor the sense of Scripture, as it is taught by holy Church, or els tity. In the per-  
sons who  
confirme and explicate any doctrine of fayth when they are collected in a generall Councell. And these, thus vsing the lawfull meanes, and obseruing the vſuall rule offayth, haue authenticall warrant, by the infallible assistance of the holy Ghost, that they cannot erre in deliuering any sense of scripture as a ground of fayth and beliefe. The Protestants doe giue not only liberty, but also authority to all, not only Pastours and Prelates, but also Artificers and common people, as well vunlearned as learned, to frame to themſelues ſuch a firme affent to this or that (ſeeming to them infallibly true) ſense of holy Scripture(every one according to his owne pre- iudicate conceit or priuate spirit) that thereupon they dare aduenture the certainty of their Fayth, and the hope of their ſaluation.

Secondly, we make a difference betweene a ſense of scripture produced in the Schooles, to proue or confirme a ſchoole question, & a ſense declared ex Cathedra to ground an article of faith, or betweene a preachers conceit deliuered in the pulpit to exhort to good life and manners, and a doctrine proposed by the Church, as reuealed by God, & neceſſary to be

In the arti-  
cles of faith  
of which  
expofition  
is giuen.

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be believed. In which for the former, we give a liberty to any preacher to frame out of his own conceit any sense which (not being opposit to true fayth) may moue the auditory to piety & good life: but for the latter we confine the ranging liberty of the wit, and iuention, even of the Doctours & Pastours in Gods Church, & prescribe, as sayth *Vincentius Lyrinus*. that: They teach that which is deliuere to them, not which is inuented by them; that which they receaved, not that which they devised; that which is of publike tradition; not of priuate usurpation; that of which they are not authours, but keepers; not beginners, but followers; not leaders, but lead. In which cuthlyng carning, faythfully placing, & wisely adorning, like another Beezebel, the pretious pearlcs of divine fayth, by adding splendour, grace, and beauty, they are to illustrate more clearly that which was believed more obscurely; and to deliuere to posterity more fully explicated, that which by their forefathers, being not understood, was with reverence believed. Alwyses so teaching that which they learned, that they teach after a new manner, bat not a new doctrine. That is, as afterward he sayth; That they interprete the diuine Canon according to the tradition of the whole Church, and the rules of Catholike fayth, that is, Vniuersalitie, Antiquitie, and Consent; and if any part do rebell against the whole, or nouely oppose antiquitie, or if dissent of a few controule the consent of all, or the most, then must they preferre the integrity of the whole before the corruption of a part, the veneration of antiquitie before propagation of noueltie, and the generality of a Councell, before the particularity of a few.

In the  
points of  
faith expou-  
ded.

The Protestants give a liberty, by the priuiledge of their spirit, to euery not only Preacher, but priuate person, to expound the most difficult and important places of Scripture, namely of the Apocalyps, & S. Pauls Epistles, not only for the Schooles in scholasticall questions, or in pulpit for exhortations to good life, but in deepest articles, & greatest controuersies of Fayth, every one as his spirit shall suggest, and thereupon they direct them to ground their fayth & the salvation of their owne soule, and of many others who rely vpon them. Whereby, as sayth *Vincentius Lyrinensis*, They make it a solemne practise to delight in prophane nouelties, and to loath all decrees of antiquitie; and by making ostentation of a false opinion of knowledge, do make shipwracke of all fayth.

*Vincent. Lyr.*

Thirdly

For priuate spirits authority, answered. 377 SECT. I.

Thirdly, the Spirit of a Catholike will not presume to expound any text of scripture contrary to that sense which either the rule of fayth, or the practise of the Church, or the decree of a Councell, or the consent of Fathers hath receaued as true and authenticall, but in al will receaue & follow that which is determined and decreed in the. The Prótestat spirit will censure, reject, and condemne any sense, though never so generally receaued, or strongly confirmed by all authority of any Church, Tradition, Councell, or Fathers, and devise a new one of his owne inuention, and therby wil build a new fayth and religion, which it perswades the followers to be the only way to truth and life.

Fourthly, the spirit of every Catholike will deliuер his owne interpretation only as probable, and submit himselfe to the censure and iudgment of the spirit of the Catholike Church, captiuating with S. Paul, *his understanding to obedience of Fayth*. The Protestants spirit will auouch their interpretation as certaine, infallible, and of Fayth; and all with that obstinacy, that no reason or authority shall remoue them from it, or alter their opinion in it.

Fifthly, the spirit of a Catholike, being sealed & grounded in a certainty of Catholike and Apostolike fayth, will expound Scripture according to the rule of the same, for the illustration or confirmation of the same fayth, as it is generally receaued: but will not ground himselfe; and his beliefe in his owne exposition, nor perswade and introduce a new beliefe vpon the same. The Protestant spirit will ground it selfe, and his first beliefe, vpon his owne exposition, and by the same perswade others to forsake their old fayth, and to follow a new, and so change the ancient religion, for a nouell opinion grounded vpon a new exposition of any text of Scripture, framed according to the fantasie of the priuate spirits conceit. And thus though Catholike Doctours and Pastours haue the spirit of God to expound holy Scripture, as much and more then the Protestants haue, yet they vse & apply it either to schoole-questions and manners only, or as probable and credible only; or if to doctrine of fayth, they apply it, either to illustrate and confirme their fayth, or to

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ground and settle it, they square it according to the rule of fayth, the practise of the ancient Church, the deerees of Councells, and the consent of Fathers. All which the Protestant Doctour, in the settling and resolution of his Fayth, reiects, and relies his fayth vpon an exposition of scripture grounded only vpon his owne proper and priuate conceit,

The obiections answered.

S E C T I I.

**T**H E Obiections which the Protestants Luther, Melanthon, Brentius, Magdeburgenses, Musculus, Whiaker, & other Protestants obiections, for their private spirit, answered

Protestants do vsually make for the power and authority of this their priuate spirit to expound scripture, are drawne some from those places which affirme the interpretation of scripture to be a gift, & that gratis, and freely bestowed; others from those places which require reading, prayer or meditation in every one, for the obtaining of this gift. Of the first sort are these and such like.

First, they obiect those places where the gift of (a) Prophecy, or interpretation of speaches, is attributed to the operation of (b) one and the same spirit, which desides to every one as it will. Where 11. 1. 14. 14 also Prophecy, that is, interpretation of scripture & preaching, is giuen to the Faythfull if all doe prophecy. Every (b) one hath a

(b) 1. Cor. 14 Psalme, hath a revelation, hath a tongue, hath an interpretation.

24. Let Prophets two or three speake, and the rest iudge. You may all, one by one prophecy, that all may learne, and all may be exhorted.

Vers. 26. Therefore euery one who hath the spirit and grace of God, hath the gift to interprete scripture. To which is answered

1. That in all those places S. Paul speakes of guifts extraordinary, and gratis giuen for the tyme, such as are the guift of languages, the curing of disea(es), foretelling thinges to come, and interpreting of obscure revelations, or mysterie, which were bestowed only for a tyme, and as personall vpon the Apostles, and first belieuers, with whome they decayed and ceased:

Guifts extraordinary and gratis giuen.

not of any guifts ordinary and generall, which are to be permanent in the Church, and common to all faythfull. Therfore

For priuate spirits authority, answered. 379 SECT. 2.

fore these places can make nothing for every faythfull persons power and ability to expound scripture, & that so certainly, that vpon it he may build his fayth and saluation. 2. These guifts are not giuen any one of them to all persons, nor yet all of them to any one person, and that for all ends & yses, for the guifts are giuen according to the measure of fayth, Rom. 12. 3. according to the measure of the donation of Christ, according to Rom. 12. 6. the rule of Fayth. Therefore all these guifts are not alike giuen to euery one, but so distributed that some are Apostles some Ephes. 4. 11. Prophets, some Euangelists, others Pastours and Doctours : and not all Apostles, not all Prophets, not all Doctours, not all workers of miracles, speakers with tongues, or interpreters of speaches. Therefore Giuen only all and every faythfull person hath not the guift of interpreting and expounding scripture, but those vpon whome by d nation to speciall guift or function it is bestowed. 3. They who haue the spirit of this guift, and the spirit of it, haue it as subordinate, and a the Church part or parcell of the spirit of Gods Church, by which it is and Superio to be directed, not as opposite, singular, or independent ours.

the same, or of any one but themselues; for so was the spirit of the Prophets subject to the Prophets. That is, as S. Chrysostome expounds it, that both the Prophet and his guift was subject to the colledge or company of the Prophets, which is, the whole Church; and the spirit of euery member is applyed to the yse and benefit of the whole body. What spirit therefore is priuate and proper as of it selfe, and either diuided from the head, or not subordinate to the whole body of the Catholike Church, and applyed to the yse and benefit of the same, that spirit is not the spirit of vnyt and peace, but of dissencion and diffention, and so not the spirit of God (who is not the God of dissencion but of peace) but of Sathan, whose kingdome thus by spirits deuided will be made desolate and such is the spirit of all Protestants, as is before fully declared.

According to which groundes are answered and expliated in particular all places which are objected for this spirits authority. As first, That one and the same spirit doth work all these, deuiding to every one as it will, is spoken first of reuelations and guifts extraordinary, called gratis giuen, not ordinary and permanent in the Church of God, such as is this

ART. 2. 380 Objections made by Protestants, CHAP. 10.

Gifts ex-  
traordinary  
giuen not  
generally  
to all. gift of interpretation of Scripture. Also it is spoken of persons priuate, & the vulgar sort, vpon whome this extraordinary gift is sometymes bestowed, not of the Councils and Prelats to whose function, as proper to it, this gift or promise is annexed. And if any priuate persons haue had this extraordinary gift, as Amos a sheepheard, Debora a woman, who in the old Testament were Prophets, and Origen who not yet a Priest was a Doctor and interpreter of Scripture, they were priuileges extraordinary, and a few only, which make not a generall rule for all, and what they taught, they taught not as Maisters, who did either arrogate to themselues any proper authority, or did teach any new doctrine, or did refuse any subordination to Superior authority: but did it either to the consolation of themselues, or to the instruction and confirmation of others, and all according to the rule of fayth and common receaued doctrine. In which manner any, though not yet called, and hauing a talent sufficient may (as before) presume to interprete holy Scripture, and deliue the sense of it to others, though he haue not yet the grace of holy Orders, nor Pastorall, or Episcopall function.

Gifts alike

are not gi-  
uen to all,  
but are to  
be vsed by  
all as they  
are giuen.  
*Rom. 12. 3.*  
*Ephes. 4. 7.*

Secondly, That of Rom. 1.26. hauing gifts according to grace which is giuen to vs differēt, whether prophecy according to the reason of fayth, or ministry in administering, is not so meant that euery one, according to the proportion of his fayth, hath the gift of prophecy or interpretation of scripture: but that every one who hath these gifts should exercise them according to the talent and gifts bestowed on them, not presuming to be wiser then he ought, but to be wise vnto soberity, and according to the measure of the donation of Christ, and not to intermeddle in anothers office and function; as (to instance in the Apostles example) he who hath the ministry proper to Deacons and inferior orders, which was to distribute almes and to take care of the poore, is not to medle in the function of Bishops, which is to preach and instruct in doctrine of fayth & to conferre orders, but euery one, according to the reason or measure of fayth, that is, not of his infused and supernaturall fayth by which he is disposed to grace, but of his gift of ynderstanding of scripture, and of high mysteries of belief, is to proceed in his

For priuate spirits authority, answered. 381 SECT. 2.

his function, & to vse that talent bestowed vpon them to the profit of the whole body, Which gift also, as it is not a property inseparably annexed to grace, (for many who are in state of grace are destitut of this gift, & others who are not so holy, but for life wicked, often haue the benefit of it) so it is not vsually bestowed vpon the vulgar and common sort of people, but is proper to Ecclesiasticall persons, of whose function are two sorts, that is Episcopall, to preach and explicate holy scripture; and Diaconicall, to minister in exterrnall function of giuing almes, seruine the poore, and the rest, as is by the Apoſtle heere exprefſed, in which every one remaining in his vocation in which he is called, is to exercife his owne office and function. For, as saith S. Hierome, It is not for every one to try gold, and expound holy scriptures, to taſt wine, and vnderſtand the Prophets and Apostles. And, as saith S. Paul, All are not Prophets nor Apostles, nor Doctours: but ſome Prophets, ſome Apostles, ſome Evangelifts, ſome Doctours, till the conſummatiō of the world. And ſo ſe Prophets & Apostolos intelлагere.

By Episco-  
Pall & Dia-  
conical fun-  
ction.  
*Rom. 12.7. b*

*1. Cor. 7. 20.*

*Hier. contra  
Vigilam. Non  
est cuiuslibet  
hominis au-  
reos numeros  
& scripturas  
probare, vi-  
na gustare.*

*1. Cor. 12. 2. 8.  
Ephes. 4. 11.*

Thirdly, thofe places of 1. Cor. 14. are vnderſtood, as the whole Chapter is, neither of any ordinary and infallible interpretation of holy scripture, nor yet of any ſolemne and S. Paul. 1. publicke office, ſacrifice, or benediction of the Maffe, much Cor. 14. is leſſe of any gift ordinary & common to al & every faithfull vnderſtood, person, either for vnderſtanding of scripture, or for hearing the ſolemne ſeruice of the Church (as all expositours both ancient and moderne do confesse, & the very words of the text do conuince) but of priuate praierſ and praizing of God in Hymnes, Canticles, and ſpirituall ſonges, and of priuate gifts of ſpeaking with tongues, and prophecying, or interpreting publicke ſeruice of the holy scripture, and exhorting for muthall conſolation and uice of the instruction one another. All which as they were gifts gratis given, rare, extraordinary, ſingular, yea and miraculously bestowed vpon ſeverall persons of ſundry ſorts in the particular congregations and assemblies of the faithfull in thoſe times, and only for that preſent time, and not to continue in the Church; ſo an order and methode is here preſcribed in the But of extra  
ordinary  
gifts gratis  
given for  
languages.  
*Vſe &c.*

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use and exercise of these guifts by the Apostle, that al may be done honestly and according to order, without confusion, and to edification, specially of Infidels not yet conuerted, to whom coming to heare the exercises of the Christians, these were signes and testimonies of the spirit of God among Christians. Whereupon it is called *¶ C,* that, is thy proper, and priuate benediction: and the Prophets did speake somtimes in languages, which neither themselues nor the auditours vnderstood, as v. 13. and 14. is expressed; where the speakers are willed to pray that they themselues may vnderstand, and the prophecyng or interpreting of high misteries is preferred before the vnknowne & not vnderstood languages. For which we may note out of the auncient writers *Iustine Martyr,* and *Iustin. Apol.* *Tertullian* who liued in the age of the Apostles, that the times then so requiring it at the first beginning of the Church, this order was obserued in the meetings of Christ as which were *2. ad Anton.* *in fine.*  
*Tertul. Apologet. cap. 39.*

1. The Psalmes were sung. 2. The Prophecies and scripture Themannner was read. 3. The sermon was made by the Bishop. 4. The sa-  
of the Chri- crifice (which consisted in the oblation, consecration, com-  
stia's assen- munion, Canon, & some short prayers) was offered. 5. The blies in the Communion was given to all. 6. Some did sing *Hymnes* and  
first age of *psalmes of praise and thankesgiving*, others did Prophecy &  
the Church speake of high mysteries, and shew their guift of languages.

7. Others more spirituall, did, as they were inspired by spe-  
ciall guifts, interpret and expound scripture, which was vsed  
euen by women. And lastly, they concluded all with an *A-*  
*gape*, or banquet of charity, and hymnes of praising God, &  
so brak vp the assembly. Which practise as it was only for that  
time, and in time when these extraordinary and miraculous  
guifts were bestowed (for it was not obserued in the future &  
settled times of the Church) so with the cessation or ending of  
those guifts, the order and manner partly ceased, partly was  
changed into a set order & forme for succeding times, which  
conformably is obserued by our present Church in practise,  
as may be seene in *Cornelius* vpon the 1. Cor. 14. Nothing  
therfore in this Chapter is intended, or spoken, of the gene-  
rall and ordinary power and authority of all the common  
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For priuate spirits authority, answered. 383 SECT. 2.  
people, and euery persons spirit to interprete scripture, and  
judge of Controuersies of faith.

2. It is answered, that the Prophecy, heere spoken of, is not an interpretation of Scriptures, but of languages, by which that which was spoken in strange languages to the admiration of Infidels (for whose conuersion the guift of tongues was giuen;) was interpreted by this guift of prophecy in others, for the instruction of the faithfull (for whom this Prophecy was giuen) for languages are a signe to Infidels, but Prophecy to the faithfull (a). When therefore the guift of tongues ceased, this guift of Prophecy also ceased, as (a) Ver. 22. being giuen only for the interpreting of tongues.

3. The matter and subiect both spoken by tongue, and interpreted by Prophecy, was not doctrine, or mysteries of faith, but either exhortation to piety for edification and consolation (b); or of things secret, as future events, or unknowne faults, or facts done, by which the secrets of the heart of (b) Ver. 3. the infidell or idiot was made knowne, and he conuinced and judged of all (c): therfore it makes nothing for doctrine of faith, and interpretation of scripture.

4. This manner of Prophecy howsoever, and of whatsoeuer it was, it was not independent, and of it selfe free to interprete what, and how it will: but so, that therest doe (d) Ver. 29. judge (d); & that the spirits of Prophets be subiect to the Prophets (e). (e) Ver. 33. And so every priuate spirit must be subiect to the judgment of the Church, and the Churches spirit.

Fourthly, they object those places where it is said, that (f) Isa. 54. 13. All thy Children are taught of our Lord (f); Al shalbe docible of God (g); (g) Ioan. 6. Your selues have learned of God (h); I will give my Law in their bowels (i) 1. Thes. 4. and I will write it in their heart (k); All shall know me from the least (k) Hier. to the greatest (l); If any will do his will who sent me, he shall understand of the doctrine whether it be of God (m); My sheepe do heare my (l) Idem. 20. voice & do follow me (n); Thou have no need that any do teach you, but 34. as his vunction teacheth you of all things (o). All these places, I say (m) Ioan. 7. do not either ioynly altogether, or particularly any one, 17. mention any priuiledge that euery one hath, by the instinct (n) Ioan. 10. of his owne priuate spirit, to interprete holy scripture, to de- 27. side deep mysteries of faith, and to judge of all controuersies (o) 1. Ioan. 20. of

PART. 2. 384 Obiections made by Protestants, CHAP. 10.

Grace to be  
saued, not  
to interpret  
scripture.

of diuinity, which is the point auerred by the Protestants, denied by vs, and in controversy betwenee both . 2. In them is affirmed only that God will giue his inward guift of grace to all sort of persons, so sufficiently that they may know him, his truth, and the true way to saluation, and by the same may obserue his Commandements, and come to be saued : ( In which yet is neither excluded, but rather supposed as precedent , and an exterior propenſe cause, the ordinary meaſures of preaching by Pastours, and of instruction by them and ſubordination to them : ) But yet is not giuen to any one any power or priuiledge to preferre his owne ſpirit before the ſpirit of the whole Church, or to censure the doctrine which is once adiudged by the ſame ; which among the reſt this Protestant priuate ſpirit doth affume to it ſelſe.

Not all who haue Fayth, ſufficient for ſaluation ; another to haue the guift of infallible interpretation of scripture. The former is a guift general to all the faythful, & though they be as yet (a) little ones who only ſucke milke ; though they be as yet (b) carnal not ſpiritual, though they be (c) ignorant of many things ; and haue many (d) thinges wanting ( to the perfection ) of their faith : Yet they be ſealed with (e) the ſpirit of the promife, (f) the pledge of our inheritance, (g) haue the ſpirit of God dwelling in them , and ſo haue the literal verity of all the former places verified in them. The latter is a guift peculiar and proper only to them, who by place and function are (h) ſpiritually and perfect, haue their (i) ſenses exercized to the diſcerning of good and euil. And haue the guift of (k) diſcerning of ſpirits, and interpreting of ſpeachers. And these are they who as tryers and diſcerners of fayth, interpreters of Scripture, and haue the guift and power infallible to direct others in the doctrine of fayth, who are ex officio the

- (g) 1. Cor. 14 Pastours and Prelates of Gods Church , and are (l) as Bishops to rule ; (m) to feed the flocke of Christ ; (n) to exhort and reprooue (h) Hebr. 5. with all authority ; to (o) controule & rebuke them sharply, that they may be found in the fayth ; and (p) to denounce to certaine, not to teach otherwise. And all by that power which God hath giuen them to (q) edification , and to reuenge all disobedience, and to (l) Act. 20. bring into capiſtivity al understanding to the obedience of Christ. This is
- (m) 1. Pet. 5. 1. (n) 2. Tim. 1. 12. (p) 1. Tim. 1. 3. (q) 2. Cor. 10. v. 5, 6, 8.

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5. 6. 8.

## For priuate spirits authority, answered. 385 SECT. 2.

Is the office of the Prelates and Bishops of Gods Church.

3. This inward guift of grace or vncion of the Holy Ghost is only an efficient, internall, and cooperant cause, and so necessary, to mobue the vnderstanding and will to assent to that which, as certaine, is propoted: but this iudge or interpreter must be an exterior proponent cause, which must deliuere to vs this sense as certaine, which being proposed grace doth enable vs to belieue. Now all these and such like places are meant of the interiour guift of grace, which is necessarie, but not ordinarily sufficient without a precedent, exterior, and proponent cause, which is this infallible Interpreter of holy Scripture, in Pastours of the Church.

Fifthly, to those places where it is commanded, *not to believe every spirit, but to prove the spirits if they be of God* (a); and to prove all things, and hould that which is good (b), is answered. 1. That all, and every person of the body of the holy Church is not directed to make this tryall, but only the chiefe, that is the Pastours, and Prelates, as when a man is willed to discerne and see, not every member and part of the body is directed so to do, but the chiefe members, as the head, which is to judge; and the eye to see, to whose function it is proper and belongs, or as when an Vniuersity is directed to examine and judge of such a booke, and doctrine, not every student, but the chiefe Doctours of that faculty are so directed and willed; so that not every person and vnlearned party in the Church is to make this tryall of spirits, but only Pastours and Prelates, to whose function it is peculiar and proper to judge and decide all such like questions and doubts. 2. This tryall and iudgment is to be made, ifor of questions & doctrine already decided and determined by the authority of the Church, but of such as are yet doubtfull and vndecided. For that which is once determined by the generall consent of the Church or Councell, is not againe to be examined and judged by any priuate mans spirit; for so the Decrees of Couells were both vaine & endlesse: that therfore is to be tryed which is not before both tryed and judged, and that by those who haue both ability and authority to do it; which makes

(a) 1. Ioan. 4.

(b) 1. Thes. 5.

Pastours,  
not the co-  
mon people  
are to try  
spiritis.

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nothing for this priuate spirit, which will both try what is before by any Councell judged, and will by euery simple & vnlearned person try, and judge it.

Sixthly, to that of i. Cor. 2. 15. *The spirituall man iugeth all thinges, and himselfe is iudged of none*: It is answered, that S. Paul to confound the *Corinthians*, who standing vpon their humane & worldly wisedome, contemned his vnlearnt judge of spiituall manner of instruction, affirmes that they being men sensually things shall can iudge only of sensually things: but he being spirituall and perfect in diuine wisedome can iudge both of things sensually and spirituall; and so a spirituall man judges of all things in generall, that is, both of spirituall things which are diuine and mysticall, and also of humane things which are terrene and sensually; but a sensually man judges only of temporall things of the world, and not of spirituall which are of God. The reason therfore is *de generibus singulorum*, that a spirituall man judges of all sortes of thinges both diuine & humane, but not *de singulis generum*, that he can iudge in particular of all kindes of spirituall things, as when a man is sayd to eat of all thinges, it is meant that he eates of all kinds of meat, both flesh and fish, not of euery particular peece of both.

2. Euery spirituall man doth iudge spirituall thinges, but according to such rules and directions as euery thing is to be iudged, that is, thinges manifest and certaine he judges according as they are iudged already and determined, thinges vncertaine and obscure, according to the rule of Fayth, and the authority and testimony of Councells, Fathers, Tradition, and Church, as before is explicated; not according to his owne selfe-seeming spirit and conceit, in which his spirit is still subordinate to the spirit of Gods Church, and directed by it.

3. Because every faithfull Christian is not alwayes spirituall, that is, perfect, hauing his *senses exercised in the discerning of good and euill; for some haue need of milke and not of strong meat*, and every one that is partaker of milke is vnskilful of the word of Fayth, *for he is a child* (a). Therfore this judgment,

(a) Heb. 5. 13. or 14. especially of mysteries of faith, is not for al imperfect, though faythfull

For priuate spirits authority, answered. 387 SECT. 2.

Faithfull Christians; but only for persons spirituall, that is, perfect, and vnderstanding in spiritual learning & wisdom.e. Only spirituall men And so it makes nothing for the priuate spirits iudgment in euerie faithfull Christian. And because spirituall persons haue iudge of spiritual things not euer one a spirit for all spirituall things, for to one certes and some of by the spirit is giuen the word of wisdom, and to another the word of one, some knowledge according to the same spirit, and to another Prophecy, to another discerning of spirits, all whiche one and the same spirit worketh. spiritual affaires. And (b) all are not Apostles, Prophets, or Doctors, nor worke miracles, do cures, or speake with tongues (c). And because some members are more, some lesse honourable, or base, some more weake, some lesse; and some haue offices & functions, some more honourable, some lesse, some to see and direct, others to walke and be directed, every one according to his nature & function, though one and the same spirit worke all these therefore (b) 1. Cor. 12. vers. 8. 9. 10. 11. (c) Vers. 27. (d) Vers. 21. all persons who are spirituall haue not all spirituall offices & gifts, but some the gifts of prayer, and contemplation, some of mortification and humiliation, some of obedience & patience, others of discerning of spirits, and others (to whom by their office it belongs) of iudging of faith and scripture, as before. And therefore though spirituall men judge all things spirituall and temporall, yet every spirituall man doth not infallibly judge and discerne every spirituall thing, no more then every faculty of the soule as sensitiv, vegetative or rationall, doth performe all and every function of feeling growing, and reasoning; but every one his proper function. And as the function of the eye is only to see, and of the hāds to worke, and the feet to walke, so they who will giue the function of seeing and iudging of the sense of scripture and misteries of faith to every person in the body of the Church, do as much as if one should attribut the function of seeing to the hāndes and feet: for as in a body naturall, so in the body mysticall, (which is S. Pauls comparison) some are principal members, some inferiour, so every one hath his proper function in the Church, as the bishops are eyes to discerne truth, the princes are armes to defend the body, and the people are the rest of the parts of the body to be directed. The function therfore of one is not to be attributed to another, but every

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one in his place and degree is to exercise his owne function in his proper office and worke. By which is apparent, that those and such like places of scripture do make nothing for the authority and power of this priuate spirit in every one to discerne and iudge of all places of scripture and misteries of faith; except the Protestants, as they attribut to every spirit power to do every thing, so they will out of euery place of scripture inferre anything, & so ex quolibet proue quodlibet, as their spirit doth direct and teach them. And thus much of the first manner of arguments or obiections drawne from the guift of the spirit of God and grace, impertinently applied to prove this their priuate spirits authority.

Other obiections answered.

S E C T . III.

THE second manner of obiections are drawne from the meanes which are prescribed in scripture for the due & right vnderstanding of holy scripture, which are prayer, meditation, and diligent seeking & enquiring out the true sense of scripture out of scripture, and suchlike; by which the Protestants seeme to backe much their spirits proceeding, for so

*Cala. 4. Inst. 27. 25. Nos  
vt in tota scriptura sa-  
nam huius loci (Hoc est  
corpus nrum) intelligenti-  
am non mi-  
nor i obedi-  
entia quam  
cura conse-  
mus, neque  
prapostero-*

doth Caluin professe to imbrace that sense of scripture which by meditation annexed, the spirit of God doth suggest; by vertue of which spirit he contemns all, what any humane wisdone can oppose. For which they obiect that David did meditat day & night in the law of God. That Timothy did from his Childhood learne the Scripture which might instruct him (a). That S. Peter did will them to attend and looke into the prophetical word as to a candell shining in a darke place (b). That S. Paul affirmes that faith & faithful persons are built upon the foundation of the Prophets and Apostles (c). That they of Berea did search the scriptures, if the things were so (d) as Paul did teach. And that Christ did will the Jewes to (e) search the Scriptures.

For  
fervore temore arripimus, & sine dilecta quod temere se mentibus ingerit, sed  
sedula meditatione adhibita sensum amplectimur, quam spiritus Dei suggerit,  
quo frati, despiciimus quidquid terrena sapientiae ex alto opponitur. Psal. 118. 47.  
(a) 2. Tim. 3. 15. (b) 2. Pet. 1. 19. (c) Ephes. 2. 20. (d) Act. 17. 11. (e) Ioan. 5. 39.

For all which we are to observe, 1. That these meanes  
are good and profitable; but not sufficient of themselues for  
a certaine and infallible exposition of scripture: for besides  
them is required the infallible assistance of the holy Ghost for  
an infallible sense of scripture to be relied vpon. 2. That these  
meanes are to be vsed by those who haue power and autho-  
rity to expound scripture; to whom, though they be necessa-  
ry yet are they not of themselues either sufficient, or infalli-  
ble either to euery priuate person, or to others without other  
helpes and assistances of the holy Ghost. 3. That priuate per-  
sons, when they vse & apply dueky these meanes, may giue  
a probable exposition of scripture, either for their owne con-  
solation and confirmation in faith, or for the edification and  
aduise of others: but cannot vely vpon it either as a sole and <sup>Aug. epist. 3.</sup> solid foundation of their belief, or as a general rule for the <sup>Ang. epist. 3.</sup> Tantra est  
true and certaine exposition of all the difficult and abstruse Christiana-  
places of scripture. For, as S. Augustine saith, such is the pro-  
fundity of holy scriptures, that though his wit was better, his leisure <sup>dictas litera-</sup>  
more, and his diligence greater, yet he might from his child-hood till <sup>rum, ut in</sup>  
his old age profit in the understanding of them; not for that so much of <sup>his quotidie</sup>  
them as is necessary to salvation, is so hardly to be attained; but for that <sup>proficerem,</sup>  
when once ones fusth is grounded vpon them, so many and manifold <sup>ab incunte</sup>  
misteries remaine for the more intelligent proficients, inuolued in the <sup>pueritia</sup> pueritia ys  
words, and the matter, that the most aged, witty, and industrious que ad de-  
may say when he is become perfect, then he begins. For which els-  
where he protesteth; that he is ignorant of more things in scripture <sup>crepnam se-</sup>  
necutem, when he knowes. Therefore only prayer, meditation, and study <sup>maximo o-</sup>  
will not suffice for every one to find out the true and certaine <sup>cio, summo</sup>  
sense of every place of Scripture, which for every one to as- <sup>studio, me-</sup>  
sume to himselfe would not be a certainty of faith, but pre- <sup>lliori ingeni-</sup>  
sumption of pride. And the same which is sayd of Prayer, <sup>o conarer</sup>  
addiscere.

Ccc 3

Medi- Non quod

ad ea que

necessaria sunt saluti, tantum in eis perueniatur difficultate, sed cum quisque ibi si-  
dem tenerit sine qua pie recteq; non viauitur, tam multa tamq; multiplicibus  
mysteriorum umbraculis opaca, intelligenda proficiensbus refant; tantaque  
non solum in verbis quibus ista dicta sunt; sed etiam in rebus quae intelligenda  
sunt, latet altitudo sapientie, vt angosissimis, acutissimis, flagrantissimis cupi-  
ditate discedi, hoc contingat quod eadem scriptura dicit: Cum consummaret  
homo tunc incipit. Epist. 119. cap. vii. Plura se in scripturis nescire quam scire.

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See Staples. Meditation, and study, may be sayd of skill of tongues, conference of originall texts, and other places, and of consideration of antecedents and consequents, of phrases and the like. Of which see Stapleton. Which suppos'd, the answere to all the former objections is facile.

First, David did read and study the Scripture, but he did How David it for his priuate consolation and meditation; not for his foundation in fayth, in which he was before grounded. 2. thy studyyed Timothy did read and study them from his childhood, but to scripture. learne the sense and meaning of them of his Maiters and teachers, not to be iudge and censurer of them, and that for his instruction in manners, not for his doctrine offayth, which he receaued from his Ancestours, not from his owne reading of Scripture. 3. S. Peter did will them to attend to the propter exhortysceth doctryne, but not to interprete it according to e- to interpret every ones priuate spirit, and proper interpretation (which scripture. he forbids, laying: No (a) prophesy of Scripture is made by priuate interpretation: ) much lesse with a neglect of the rules and (a) 2. Pers. 1. grounds of fayth, or with a contempt of the Pastours and 20. Superiours of the Church of God, preferring its owne before their exposition. 4. S. Paul affirms, that we must be built vpon the foundation of the Prophets and Apostles (b), that is, not (b) Ephes. 2. only vpon the written word of the Apostles or Prophets (for many had fayth and were Cittizens of Saints, and Domesticals of God before any scripture or writing of the Apostles was extant, and many built their fayth vpon the Apostles, who writ nothing at all) but vpon the doctrine and fayth reueiled to the Apostles, and by them left by preaching or writing to posterity, and as such by the Church proposed to vs. How our faith is built Out of which nothing can be inferred for making the scripture, much lesse the priuate spirit interpreting it, the sole or vpon the Prophets & sufficient ground of Fayth. Againe, taking the foundation Apostles. either for the doctrine or writings of the Apostles, and they who are built vpon it, or for principall pâges, or for the body of the Church, we may consider first the foundation of doctrine either in it selfe, and so, as being the truth rouseled, it is the ground of fayth; or in respect of vs, as by vs it is accepted, and so it relies vpon the Pastours and Prelates of the Church,

*For priuate spirits authority, answered.* 391 SECT. 3.

Church, by whome it is proposed to vs as reuealed, and for whose authority we receave it as reuealed.

Secondly, we may consider the Church, either as it is the whole body of all faythfull in all tymes, especially after the Apostles, and so it is built vpon the doctrine preached and written, or as it signifies the first heads and directours of it, to wit, the Apostles, and so it is built immediatly vpon Christ, and the holy Ghost, reuealing to them that doctrin and scripture which they haue left to posterity, and which they preach and propose to vs; and in this sense the Church, that is, the Apostles and first Pastours, were before the doctrine was either preached or written by them, & so were the foundation of their doctrine and preaching of it to vs, though to the rest of the faythfull the doctrine preached and written by them is the foundation vpon which their fayth is built. Which answe doth not only cleare the Scripture for hauing any priuate spirit as Judge ouer it: but also declares how the Church is built vpon the doctrine of the Apostles, or Prophets (taking the Prophets, eyther for the writings of the Prophets in the old Testament, or for the Interpreters of the Apostles writing in the new) and also how the Church in the sense before declared, is the ground of the Apostolical and propheticall doctrine reuealed to the Church, and the first Pastours of it, and by them left to vs, who receave it from them, and their authority, and so from the Church.

5. They of Beōrea did search the scriptures whether those things were so as Paul declared (a), that is, not so, that by searching of Berœa the scripture they did make themselues, and their spirit judge & the Jews of the Apostolical doctrine preached out of scripture: but searched so, that either being not yet fully conuerted and satisfyed, Scripture.

they would with diligence and in humility enquire further (a) *A. 17.* of the doctrine preached, which is alwayes permitted, and

advised to all (for otherwise he that giveth credit quickly, is light) (b) *Ecl. 19.*

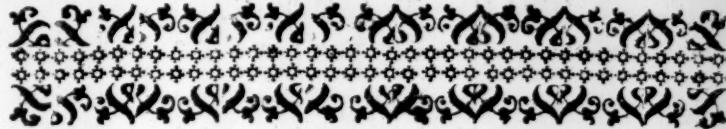
(b) of hart) or that being satisfyed they would, as Catholike 4.

Doctours do, search out, conferre and understand those places of scripture which Paul did alleadge, and thereby the more strongly confirme themselves, and better satisfy others in Fayth. In which as they did proceed prudently and pious-

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ly, and we permit and aduite euery learned Catholike to do the like: so they did no more make either their spirit, or the Scripture interpreted by their spirit, judge of the Apostles doctrine, then if one for searching the testimonyes of S. Augustine, which are cyted by Bellarmine, should therby be sayd to make himselfe judge of Bellarmine his doctrine, or as one searching the places cited by Calvin, to see if they be as they are by him cited, should thereby make himselfe iudge of Calvin and his doctrine. Which to inferre out of their actions, as it is absurd, so is it to inferre, that the Beroeans made themselues judges of S. Pauls doctrine out of the Beroeans, seeking out the places which S. Paul alleagded. 6. Our Sauiour willed the Jewes to search the Scripture: it is true, but which Jewes? to wit, those who were learned; and how? Not so that he would make them, and their priuate spirits iudges of Scriptures, or the truth found in them, but that he would haue them, being yet incredulous, studiously to informe themselves of him, being the true Messias, out of those Scriptures, which they believed already to be true, and to beare true witnesse of the true Messias; which is no more then to persuade any Protestant to read Scriptures, Fathers, and Catholike authours, and out of them to informe himselfe of the verity of Catholike Religion, which is to search out the truth, and not to make himselfe, and his priuate spirit judge of the grounds of truth, or of the truth which is to be found in the. And this is all that can be inferred out of these places: & this may suffice for the solution of all such argumnets or obiections, as are made out of Scripture by the Protestants for the establishing of this priuate spirits power and authority to interprete Scripture, and to iudge of al controuersies of Fayth.

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